primatur,

ane, R.P.D. *Hen. Epis.*
. *a Sacris Dom.*

7.

168 x 105
(15), 328(10)

primatur,

ane, R.P.D. *Hen. Epis.*
. *a Sacris Dom.*

7.

168 x 105
(15), 328(10)

REMARKS
Upon the
MANNERS, RELIGION
And
GOVERNMENT
Of the
TURKS.

Together with

A Survey of the SEVEN CHURCHES OF ASIA,
As they now lye in their Ruines:
AND
A Brief Descriptiion of CONSTANTINOPLE.

By *Tho. Smith*, B. D. and Fellow of St. *Mary Magdalen* College *Oxon.*

London, Printed for *Moses Pitt*, at the Angel in St. *Pauls* Church-yard, M.DC.LXX.VIII.

8

TO THE

RIGHT HONOURABLE,

Sir Joseph Williamson

KNIGHT,

ONE OF HIS

MAJESTIES

Principal Secretaries

of STATE,

AND

Of his most Honourable

PRIVY COUNCIL:

These Observations of Travels in *Turkey* are humbly presented by the AUTHOR,

His *HONOURS* CHAPLAIN.

TO THE READER.

IT had been a matter of no great difficulty to have presented you, instead of this short Essay, with a large Volume, if I had either affected or designed, when I first took my pen in hand, to have written a full history of the Religion, Manners and Government of the Turks, *or had thought fit to have stuffed these Memoires with accompts of things trivial and common, which have been said too often already and which are to be met with in every little Relation. But I was not in the least tempted to such a piece of vanity and ostenta-*

tion: and indeed I thought it very much beneath me to do this; especially when I reflected I was writing Letters to an Excellent Person, *who by his ſtudies and travels, and many honourable employments both at home and in forrain parts had acquired a perfect knowledge of the ſtate of affairs, not only of* Chriſtendom, *but alſo of all other remoter Countries; and who deſerved to be treated with greater reſpect and ceremony, by me eſpecially, that owe the opportunity I gained of travelling into the* Levant *to his moſt obliging and effectual recommendation. So that brevity was my choice, and I was oftentimes more ſollicitous and concerned to conſider what not then what to write. That I have done what I propoſed to my ſelf, and have made good my pretenſions, neither my fears nor my modeſty will permit me to be over-confident: But I have this, I will not ſay to juſtifie, but to excuſe at leaſt my preſumption and forwardneſs, that if I had known theſe things to have been ſatisfactorily*

accompted

accompted for by others, I ſhould not have troubled either my ſelf or you. Theſe accompts, which upon my return home to Oxon *I publiſhed there in* Latine, *I am in a manner neceſſitated to tranſlate into* Engliſh, *tho with ſome few enlargements, to prevent the doing of it by another, which I had juſt reaſon to apprehend. For a worthy perſon, who has often condeſcended to this kind of drudgery for the publick benefit, was ſo juſt and civil, as to ask my leave to do it; which I did not think fit to grant: but whether for the better or the worſe I muſt not ſay.*

If the thread of a Church-man *be perceived to run through the whole Relation, I hope this will be ſo far from being a juſt exception or prejudice to it, that it may gain ſome little credit and reputation with you upon that accompt; if not the performance, the deſign at leaſt, I eaſily perſwade my ſelf will not be diſallowed. It is not only to gratifie your curioſity, but to ſerve*

you

you in better and nobler ends; whereof this is the chiefeſt, that being more and more convinced by ſuch kind of relations, of the brutiſh ignorance and horrid barbarouſneſs of the Turks, *and of the dotages and follies of their worſhip, you may the more thankfully and ſeriouſly reflect upon that moſt bleſſed and merciful providence, which has caſt your lot in* Chriſtendom, *and in a Countrey eſpecially, where the* Chriſtian Doctrine *is profeſt in its primitive purity and integrity, and where civility and learning, and all ingenuous Arts flouriſh, and are in their heigth and perfection.*

The accompt of my voyage to the Churches *of* Aſia, *all but the beginning and end, I wrote in* Smyrna *out of my Diary, for the ſatisfaction of my fellow-travellers, who were pleaſed to demand Copies of me. And I hope what I have done in this kind will not in the leaſt hinder any of thoſe worthy and ingenious perſons, who have made the ſame* tour *before or ſince, from publiſhing their Journals;*

nals: this argument being capable of continual enlargements, especially in the matter of Inscriptions. *This would be of very great advantage to learning, of which there cannot possibly be a greater proof than in those marbles which were brought out of* Greece, *and the* lesser Asia *at the expence of that great man,* Thomas *Earl of* Arundel, *and which by the most generous favour of the illustrious,* Henry *Earl of* Norwich *and* Earl Marshal, *now serve to adorn the* area *about the* Theater *at* Oxon: *and especially the* Parian *marble, which contains the most famous Epochas of the ancient* Greeks, *by the help of which many difficulties in* History *and* Chronology *have been cleared; as Mr.* Selden, *Mr.* Lydiat, *the right Reverend and most profoundly learned, the present* Lord Bishop *of* Chester, *the most accomplisht* Sir John Marsham, *and Mr.* Prideaux, *the learned Publisher of the* Marmora Oxonienſia *have shewn in several instances. And of what great use several other inscriptions*

tions are, for the adjuſting and ſettling the accompts of time, and rectifying the Faſti Conſulares, *will better appear, when the Reverend and moſt judiciouſly learned Doctor* William Lloyd *Dean of* Bangor *ſhall think fit to publiſh thoſe things of this kind, which he has been pleaſed to ſhew me in his Collections. An incredible number of marbles ſtill remain behind in thoſe parts, and others are continually dug up, (the erecting of theſe having been formerly the pride and gallantry of the* Greeks) *and what might be purchaſed upon no very hard terms, if ſome excellent perſons would be at the expence of enriching their Countrey with the ſpoils of the* Eaſt. *I have often lamented the misfortune, which drove me from* Hierapolis *after the ſhort ſtay of two or three hours, where I believe I could have employed my ſelf for a week or fortnight to very good purpoſe: and that neither my neceſſary attendance upon the Ambaſſador and the Nation, nor my ſmall ſtock of money afterward, when*

when I was at liberty, would permit me to travel to Nice, Nicomedia, Ancyra, Iconium, *and ſeveral other places, where I heard were numerous and famous ruines; but eſpecially to* Monte Santo, *as they call* Mount Athos, *to look after* Greek Manuſcripts. *But I hope other Travellers will be more fortunate, and better encouraged than I have been, and will one day make the world happy with their diſcoveries, and receive the reward of their generous adventures and undertakings, when* God *ſhall reſtore them to their native Country.*

Laſtly, I have added a ſhort deſcription of Conſtantinople, *which I readily acknowledge to be far from accurate and perfect, not deſigning in the leaſt, when I was upon the place, to have done any ſuch thing; and therefore I contented my ſelf only to put down ſome ſhort notices to relieve my memory. I ſoon was made ſenſible, by paſſing up and down the ſtreets of that great City, that the ſcite and ſceleton, if I*

may

may uſe the word, of the ancient buildings only remains, the beauty and glory of them being loſt, ſince the Turks *became Maſters of it: And as when I was at the* Churches (*an idea of which they may eaſily have, who have ſeen the Abbey of* Glaſtenbury *or* Thetford, *or will but call to mind the deplorable ruines of* London *after the diſmal fire*) *ſo when I conſidered the preſent ſtate and condition of* Conſtantinople, *I was oftentimes perplext and in doubt, whether I was more to admire the piety and munificence of thoſe, who raiſed ſuch ſtately and glorious ſtructures, or the brutiſhneſs and barbarouſneſs of thoſe, who pulled them down. But I ſoon laid my hand upon my mouth, when I further conſidered, that ſacriledge had done the like to ſeveral goodly houſes of Religion and Learning in* Chriſtendom, *and that it was wholly owing to the miraculous providence of* God, *who laid a reſtraint upon the mad and impious zeal of ſome of the prevailing faction in the late times*

times of uſurpation, (when the revenue of the Church became a prey to their covetouſneſs) that the Cathedrals, *which are the wonder of all ingenious forrainers, and one of the ſtanding glorys of* England, *had not been laid waſt and levelled with the ground, and turned into confuſed heaps of ſtone and rubbiſh, like* Epheſus *or* Laodecea. *A reflexion upon which ſad times ſhould make us deteſt thoſe ſeditious and fanatical principles, which if they ſhould once prevail, and be received as good* Chriſtian Doctrine, *as they were moſt unhappily not many years ſince, we have juſt reaſon to fear they would bring as great deſolations along with them as any that are now in* Turkey.

Stanhop-houſe,
All Saints day.
1677. T. S.

ERRATA.

PAge 1. line 14. for hath, read have, p. 5 l. 16. r. do, p. 7. l. 7. r. eſtates, p. 13. l. 25. r. the myſteries of the Chriſtian Religon, p. 17. l. 14. r. Omar, p. 18. l. 2. r. taken, l. 13. for that, read as, p. 27. l. 17. r. and which, p. 32. l. 26. r. on, p. 30. l. 10. r. the Empire, p. 13. l. 17. 22. r. were, p. 36. l. 8. dele out, p. 45. l. 19. r. in the afternoon, though not conſtantly, p. 50. l. 20. r. how far, p. 75. l. 24. r. on which, p. 80. l. 5. for ſome, read ſeveral, p. 71. l. r. convenience, p. 77. l. 24. as it is, p. 86. l. 15. Rum-ili, p. 105. l. 4. proviſion made for them, and water, p. 119. l. 19. fear, p. 123. l. 18. the firſt, p. 131. l. 21. (as well as at Buda and Bagdat) p. 137. l. 20. for but, read as, p. 149. l. 15. for ſorts, read arts, p. 165. l. 19. of, p. 167. l. 25. dele his, p. 190. l. 4. ſuch a, p. 196. l. 17. heard, p. 203. l. 20. upon hearing, p. 243. l. 15. l. 19. I found, p. 247. l. 13. turn, p. 248. l. 7. .. ΩN, p. 181. l. 2. read paſt, p. 301. l. 14. nor, p. 302. l. 22. jetting. p. 281. l. 2. paſt, p. 318. l. 14. ΦΘA, p. 320. l. 1. KIONA, p. 321. l. 15. a long time ſince.

REMARKS upon the MANNERS, RELIGION, and GOVERNMENT of the TURKS.

THE *Turks* are justly branded with the character of a Barbarous Nation; which censure does not relate either to the cruelty and severity of their punishments, which their natural fierceness, not otherwise to be restrain'd, renders necessary and essential to their Government; or to want of Discipline, for that in most things is very exact, and agreeable to the Laws and Rules of Polity, which Custom and Experience hath established as the grand support of their Empire; or to want of civil Behaviour among themselves, for none can outwardly be more respectful and submissive, especially

The *Turks* in what qualified sense Barbarous.

to their Superiors, in whoſe power it is to do them a miſchief, the fear of which makes them guilty of moſt baſe compliances: But to the intolerable Pride and Scorn wherewith they treat all the World beſides.

Their contempt of Learning.

Their Temper and Genius, the Conſtitution of their Government, and the Principles of their Education enclining them to War, where Valour and Merit are ſure to be encouraged, and have their due reward; They have neither leiſure nor inclination to entertain the ſtudies of Learning or the Civil Arts, which take off the roughneſs and wildneſs of nature, and render men more agreeable in their converſation. And though they are forced to commend and admire the ingenuity of the *Weſtern Chriſtians*, when they ſee any Mathematical Inſtrument, curious Pictures, Map, or Sea-Charts, or open the Leaves of any Printed Book, or the like; yet they look upon all this as a curioſity, that not only may be ſpared, but what ought to be carefully avoided, and kept out of their

their Empire, as tending to ſoften mens minds, and render them leſs fit for Arms, which they look upon as the beſt and trueſt end of life, to enlarge their Greatneſs and their Conqueſts.

But it is not ſo much their want of true and ingenuous Learning, which makes them thus intractable and rude to Strangers, as a rooted and inveterate prejudice againſt, and hatred of all others who are of a different Religion. It is not to be expected, that where this principle prevails, and is look'd upon as a piece of Religion and Duty, they who embrace it ſhould be guilty of any act of kindneſs and humanity; except when they are bribed to it with hope of reward and gain, or forced to it by the neceſſities of ſtate, or wrought upon more powerfully, as it were againſt their wills, by the reſentments of ſome favours and kindneſſes receiv'd, which may happen now and then in ſome of better natures and more generous tempers. Hatred of all other Religions, which is

a principle of their Religion, and

How mean and contemptible thoughts and opinions ſoever we have of any, yet common humanity obligeth us to reſtrain and keep them in from breaking out in ſcurrilous and reproachful language, eſpecially when there is no provocation; but the rude malice of the *Turks* ſcorns to ſubmit to theſe general rules of civility, who are ſo far from being ſenſible of the indecency of it, that they triumph and glory in it, as if it were not only an act of bravery and gallantry, but a juſt proof of their zeal, and moſt becoming and worthy a *Muſulman*.

of their Education.

This hatred they are very careful to inſtil into their Children from their very infancy, as a moſt neceſſary part of their Education, next to the belief of one God, and of *Mahomed* his Apoſtle and Meſſenger. I muſt profeſs, it raiſed my wonder oftentimes to ſee little Boys, whoſe tender age ſeemed no way capable of ſuch reſentments, upon the ſight of *Franks* (for by that general name they moſt confuſedly call the

the *Weſtern Chriſtians*) paſſing by, to leave their ſport and play, and with great vehemency of paſſion, and with a fury above that of Children, exclaim upon them, and not ſatisfied with this, throw ſtones at them, with a moſt ſtrange and ſerious concern, upbraiding them with their infidelity, as if they had learned nothing elſe from their Parents.

This is the general civility of the *Turks*, who vouchſafe us no other title when they ſpeak of us in their ordinary diſcourſe, when they ſeem moſt calm and mild, when their zeal and malice does not boil over in fury and madneſs, then that of *Gaour*, or *Infidel*; and to diſgrace and deride us the more, they uſually preface it with ſome obſcene words, which are now grown a common mode of ſpeech among them, and ſo frequent in their mouths, that upon any the ſlighteſt accident that croſſeth them, if a ſtone that lies in their way does offend them, if their Horſes are unruly or do but ſtumble, if their Buffaloes and Aſſes

Their behaviour toward Chriſtians.

trip or ſtand ſtill, they vent their paſſion and diſpleaſure in the ſame beaſtly language. When their paſſion ſwels and rages, and prompts them to ſhew a higher degree of contempt and hatred of us, then *bre Domuz, you Hog*, is the word; (the very mention of which adds to their diſorder, and gives their blood a new fermentation) ranking us with thoſe impure Creatures, which they account ſo execrable, (as if we were equally impure), and from whoſe ſight and touch when they are alive, and no leſs from the taſte of their fleſh, they ſo carefully and religiouſly abſtain. We are not yet arrived at the height of their rudeneſs and barbarity; this is not the worſt reproach and abuſe they put upon us; it is not enough they think to compare and rank us with Beaſts, unleſs they pronounce us *Devils* too; and maintain with great noiſe and confidence, that we ſtink in the Noſtrils of *God Almighty*.

In Cities, and places of Trade, where Merchants reſide, there is proviſion made by capitulations and articles, accorded by the *Grand Signor* to their reſpective Soveraigns, for the ſecurity of their perſons and eſtate, which intereſt alone makes them ſubmit to. For as dull and as heavy as they are, they are mighty ſenſible of the benefit and advantage they receive by foreign Trade. They themſelves not caring to traffick out of their own Empire, either out of a principle of pride, as if there were more of ſtate in it, that all ſorts of Merchandiſes are brought to their doors, without their ſeeking or fetching; or of lazineſs and fear, not willing nor daring to undergo the hazards and fatigues of Sea-voyages; or for want of skill in the art of Navigation, in which they are very blockheads and bunglers, confeſſing, that *God* has given both the knowledg and command of the waters to the Chriſtians; all which added to the natural dread and averſion they have of the Sea, make them con-

Chriſtians only ſecure in places of Trade;

tent themſelves for the moſt part with the Trade of the *Black-Sea*, ſailing for the moſt part *terra terra*, or of *Alexandria*, the great Scale and Port of *Caire*, and the other parts of *Egypt* which lye toward the *Mediterranean*; though oftentimes moleſted in the one by the *Coſſacks*, who in times of war come down the *Boryſthenes* with their Fleet of Boats, and thence coaſt all along to the very mouth of the *Boſphorus*, as by the *Malteſes* in the other. And I am induced to believe, by arguments of very great probability, that if the Trade of *Chriſtendom* were wholly interrupted by wars, and the Silk-trade particularly diverted and turned out of the Dominions of the *Turk*, either by the way of the *Caſpian* Sea, or which would be more feiſible, by lading it at *Gombroon*, and ſo joined to the *Indian* Trade, (both which projects were mightily approved of by *Abbas* that victorious King of *Perſia*, and great enemy of the *Turks*), to avert ſo great a miſchief, they would quickly

quickly vail their *Turbants*, and deſcend from their high terms, and quit their diſdainful and proud thoughts, as if the *Chriſtians* could not live without their friendſhip, and ſubmit to more advantageous conditions of peace and commerce.

But notwithſtanding theſe priviledges, and the ſuperaddition of the Law of Nations to that of common nature and humanity, as if their tongues lay not under the reſtraint of an Edict, and Religion gave them a licence to be rude, they do not abſtain oftentimes from reviling *Ambaſſadors* themſelves, as they paſs along the Streets, with their Nation and their Retinue to their Audidience, though the *Janiſaries* who are their Guards and in their pay, are concern'd and think fit to diſcountenance and chaſtiſe ſuch an inſolence. yet obnoxious to affronts and abuſes,

Here is not indulged the liberty of *Chriſtendom*, of running up and down the Streets and by-Lanes of *Conſtantinople*, and being too curious; for beſides the affronts that and to be picked up, and made Slaves of,

are

are every-where to be met with, there is danger of being thruſt into ſome private Houſe, and after ſome days or weeks ſent over to *Aſia*, or ſhip'd for *Tartary*; and though examples of ſuch violent ſeizures are but few, yet cuſtom grounded upon ſuch like fears, makes it neceſſary to have the company and attendance of a Souldier, which is neceſſary to defend one from the open aſſaults of *Turks*, either ſpirited with Wine and Rackee, or with the zeal they have brought with them from *Mecca*, (for theſe religious Pilgrims, who have viſited the Tomb of their *Prophet*, are very fierce) who will draw their Knives and Ponyards; and whatever the deſign be, whether only to affright, and to ſhew what they would do, if their Emperor had not forbid it; yet in ſuch a ſcuffle the accident may prove very dangerous and fatal too, and only this way is to be provided againſt.

or aſſaulted.

Their prejudices lying ſo deep as not eaſily to be removed, a *Chriſtian* who is not a Slave as the *Greeks* and *Arme-*

Patience & prudence neceſſary;

Armenians are, who ſeem to be below their hate and ſcorn, will be liable to continual affronts, which he muſt put up and digeſt with a patience becoming his Religion and his prudence, and not ſeem much concerned, but be deaf rather to the noiſe and ill language.

as alſo the Habit of the Country, when they travel.

However, if curioſity carries one twenty or thirty miles into the Country, the danger is really great and certain, (for it is uſual to ſeize upon ſtraglers, if they meet them in the Fields and Woods ſeparated from their company, where there is ſuch great probability of ſecuring their prey, and of their being undiſcovered), unleſs he throws off his *Chriſtian* Habit, and puts himſelf into that of the Country, and goes armed and well attended. In places where *Chriſtians* ſeldom appear, they are had in greater horror and execration; and if they meet with any civility, it is for the ſake of the *Janizaries* who accompany them, whom they are afraid to diſpleaſe; though ſometimes the ill humour will

will break forth into ſuch obſtinacy and peeviſhneſs, that the *Janizaries* themſelves ſhall fare the worſe for the *Chriſtians*, whom they wait upon. I remember, when I was at *Sardes*, not caring to lodg in the *Caravanſerai* with our Horſes, we employed our *Janizaries* to procure us a Lodging for a night or two in any *Turkiſh* Cottage, which the barbarous people would not give way to, (though they had the aſſurance of a gratification above what ſo ſlight a courteſie could poſſibly merit) as ſoon as they underſtood we were *Chriſtians*; but rejected the overture with a great deal of indignation and ſcorn, ſaying, *that they would upon no condition or reward ſuffer their Houſes to be defiled by Infidels.*

Their opinion of, and behaviour toward the *Jews.*

This opinion they generally bear of *Chriſtians*; but they entertain a far worſe of the *Jews*; and herein they think they mightily oblige us, and would have it taken not only as an argument of their juſtice, but of their good will, that they prefer the

the *Chriſtians*, whoſe valor they have ſo often experimented to their great coſt, before them whom I found by juſt and frequent obſervation they eſteem as the baſeſt and moſt contemptible people upon the face of the Earth, and as a company of pitiful and low-ſpirited wretches, who dare do nothing that is generous and brave, and worthy of men. It is uſual with them to ſay, 'tis matter of great wonder to them, that the *Chriſtians* who pretend to ſo much wit and underſtanding, ſhould believe the juſt and great *God* ſhould give up a *Prophet* ſo famous for the holineſs of life and miracles as was their *Meſſiah* (for this character they acknowledg as moſt due to our *B. Saviour*) into the hands of ſo vile a Nation as the *Jews*, to be crucified; and therefore in compliance with their groſs conceptions, which are no way capable of underſtanding the *Chriſtian* Religion, they imagine, that *Chriſt* eſcaped out of their hands, and was aſſumed privately into Heaven, and another very like him

him in ſtature and ſhape, and the other ſignatures of his body, ſubſtituted in his room, upon whom they executed their utmoſt malice and fury in putting him to ſo ignominious a death. They call them generally by the name *Gephut*; which word is corrupted from the *Arabick*, and though originally it might denote nothing but the name of that people, yet now they uſe it in a moſt diſgraceful and ignominious ſenſe, as if there could not poſſibly be a greater diſgrace or reproach than the bare title of a *Jew*; tho ſometimes for merriment ſake, and to ſhew their ſcorn, they uſually prefix ſome opprobrious term or other, to make them more contemptible and ridiculous. But when they grow a little more ſerious, and recollect themſelves ſomewhat, and change their ſcorn into anger, they will upbraid them with their obſtinacy and infidelity in rejecting and disbelieving the holy *Prophets* ſent by *God*, and particularly our *B. Saviour*, whom they place next their falſe

Pro-

Prophet *Mahomet*. The *Jews* are very obnoxious to the insolencies of the *Janizaries*, who oftentimes to make themselves merry, throw and kick them to the ground, and pull them by the Noses and by the Ears. Against which they dare not so much as open their lips, for fear the sport should by the least ill word be turned into fury and madness. And very often, to do them the more dishonour, when any Criminal has received the sentence of death, they presently hurry him away, and make the first *Jew*, rich or poor, they can light upon, walk with the Rope in his hand, tyed about the neck of the other, till they come to the next Tree out of Town, and then hang him. It is a great mistake to think, that the *Turks* admit them into their *Divans*, or publick Councils, as if they were privy to any of their designs they have upon *Christendom*, or valued their information, or thought they could reveal the secrets of Government used among the *Christian Princes*. Their pride will

will not ſuffer them to ſtoop ſo low; and the policy of the *Jews* in ſuch like affairs, is far leſs than their malice and ill-will; and their wit and cunning is ſhew'n and exerciſed better about Merchandiſe, and Brocage, and Uſury, wherein they do great ſervice to the *Turks*, who are pitiful Accomptants; and are employed by them in collecting their Cuſtoms, and the making even their accounts, as knowing that their Talent lies this way, and that they are crafty and ſubtil in making bargains, and underſtand money matters very well, there being no *Baſha*, or ſcarce any of faſhion, who has a numerous Family, but retains a *Jew* with him or about him, whoſe only buſineſs is to look to the expences of the Houſe, and buy all things neceſſary, as Cloaths, Proviſions, and ſuch like.

Their hatred of the *Perſian* greateſt.

Above all they retain an immortal hatred of the *Perſians*, though they are their Brother *Mahometans*, and pay a like reſpect and reverence to the *Alcoran*, and embrace the dotages, and follies, and impoſtures of

of it, with the ſame concern of zeal. The original and fundamental difference is about the *Succeſſion*, which the *Perſians* contend to belong to *Ali*, not only in right of his Wife *Phatima*, who was Daughter of *Mahomet*; and by the laſt Will of *Mahomet* himſelf, whoſe Favourite he was; but alſo upon the account of his Valour, and other perſonal excellencies. Agreeable to this opinion they have of Him and his Title, they exclaim upon *Abu Beker*, *Oſman*, and *Omer*, who were ſucceſſively Chiefs of the new *Religion*, as meer Uſurpers, and as Corrupters of the holy Text; they are one great argument and ſubject of the raillery of the *Perſian* Poets, who make odd and ridiculous repreſentations of them; whereas the *Turks* look upon them with all poſſible veneration, eſteem them not only as the ornaments, but as the props and ſupports of the *Muſulman* faith, and their memories are ſo ſacred among them, that their names are uſually inſcribed upon the inſide of their

greater *Moſchs*, as I have often took notice of. This difference is heightned by different interpretations of ſome ambiguous Texts in their Law, and by the introduction of different Rites and Ceremonies in their Religious Worſhip, each fiercely accuſing the other of perverting the mind of their *Prophet*, and of innovation. Their diſputes and grudges, and mutual cenſures and recriminations have ſome ages ſince broke out into ſuch quarrels and feuds, that ſeem no way likely ever to be peiced up and reconciled. If any diſcourſe happen concerning the Religion of *Perſia*, the zeal wherewith the *Turks* are preſently ſet on fire, does furniſh them with ſufficient arguments of reproach. A *Perſian*, they will tell you, is a deſertor of the true faith, and an Apoſtate; an Heretick, who follows his own fancy, and rejects the eſtabliſht and ancient Ceremonies of Religion; is altogether impure, as neglectful of thoſe waſhings, which their Prophet requires as neceſſary preparations to prayer; one who

who does not know how to ſay his prayers as he ought, void of all ſenſe of the true Religion; laſtly, a very *Infidel*, *kizel balh Gaour*, *the Infidel with the red head*, alluding to the *Turbants* or *Shaſhes* they wind about their heads, which are uſually of that colour; whereas the colour the *Turks* moſt affect is white, except the kinred and poſterity of *Mahomet*, whoſe ſpecial priviledge alone it is to wear green, a colour they pretend he moſt delighted in, and uſed to go in when he was old; his name is writ with that colour in the *Alcoran*.

However this animoſity might begin upon a Religious account, yet it is mightily ſupported by intereſt, and managed with a great deal of dexterity and cunning by the *Turks*, who cheriſh theſe evil opinions and prejudices in the minds of the people and Souldiers, eſpecially againſt both *Chriſtian* and *Perſian*, the two extremes of their Empire confining upon their Territories, and ſo eaſily either find or take frequent occaſion

to quarrel and war with both. By theſe arts they work upon the minds of the Souldiers to a greater willingneſs of undergoing the hardſhips of war. With this politick Engine they thruſt them upon any deſign, though never ſo unlikely or deſperate. For who is ſo cowardly and faint-hearted, or ſo much in love with life, as not to venture the loſs of it in the cauſe of Religion, when the true Faith either is in danger, or is to be propagated; when they take up Arms to chaſtize and puniſh Hereticks and Apoſtates; when they fight for *God*, and the advancement of his cauſe againſt the profeſt Enemies of it? This perſwaſion inſpires them with deſperate and brutiſh valour, when they turn their faces upon *Chriſtendom*; as I ſhall have occaſion to ſhew hereafter. And the ſame argument they uſe as ſucceſsfully, when reaſon of State or ambition oblige them to make a War in *Aſia*; a famous inſtance of which we have in the taking of *Bagdat*, in the year of *Chriſt* 1638, by that warlike Emperor *Morat*,

rat, who was preſent there in perſon, and not long after died of exceſſive drinking of Wine, to the great joy of *Poland*, which he threatned to invade with his well-diſciplin'd Troops, full fleſh'd with blood, enraged to revenge the affront and diſgrace of his Brother *Oſman*. For as ſoon as an expedition into *Perſia* was reſolv'd upon, and determin'd in the *Seraglio*, the *Church-men* had orders to ſound the alarum in their Pulpits, for the better animating and encouraging the *Janizaries*, who otherwiſe would have had no very great mind to it. And they performed their part mighty well by their popular and furious preachments, telling them over and over, that the *Perſians* had made a defection from the true Faith; that they had perverted the ſenſe of the Divine Law, by their wicked and falſe interpretations and gloſſes; and how highly they would deſerve of the great *God* of Heaven and Earth, of *Mahomet* his Prophet and Apoſtle, and of the whole *Muſulman* Religion, if they

would fight ſtoutly. Every *Moſch* rung with zealous exhortations to fight for the cauſe of *God*, and the Souldiers longed to be at it before the time. And to keep firm their good reſolutions, the *Mufti*, whoſe ſentence and determination they revere as moſt ſacred and binding, and little leſs than infallible, having orders from Court ſo to do, ſends forth his *Brief* all the Empire over, (a Copy of which in the original language I have laid up in that great Repoſitory of all curious as well as uſeful and neceſſary Learning, the moſt famous *Bodleian* Library at *Oxon*) wherein he thunders upon the heads of the poor *Perſians*, charging them with Apoſtacy. He makes them guilty of damnable Hereſies and Errors, which he endeavours to ſhew in ſeveral branches and particularities; he ſolemnly pronounces them accurſed of *God*, and not worthy to live upon Earth, aſſures them that it is a meritorious work, and what will be rewarded in Paradiſe, to root them out, and more

meri-

meritorious than if they deſtroyed the *Chriſtians*; and not contented with this peremptory ſentence, as bloody and cruel as it is, but as if it were too mild, he condemns them to the pit of Hell, and very devoutly prays *God*, that there they may ſerve for Aſſes, and be condemned to the drudgery of carrying the *Jews* upon their backs, not being able to wiſh them a more vile or more diſgraceful employment. Thus extreme violent and deadly is their hatred of Sects; and I would to *God* the falſe Religion of *Mahomet* only afforded inſtances of it.

The proud behaviour of the *Turks* ariſing from a falſe belief of their being Succeſſors of the *Greeks* and *Romans* in the Empire.

This contempt and diſeſteem of all others is the natural reſult of the over-weening conceit and falſe valuation they have of themſelves; they proudly ſtile their Port the Refuge of the World; and fancy the glory and majeſty of the *Roman* and *Greek* Empire to be devolved upon them by a moſt juſt right; and that other Princes ſtand in awe of them, and are no better than Tributaries, and do them homage, becauſe they

judg it their intereſt to ſend their Ambaſſadors and Miniſters to reſide among them; cuſtom that had its beginning from the too forward compliance and condeſcenſion of thoſe who courted the favour of the *Grand Signor*, this way paſſing into right, that no Ambaſſador can in the leaſt aſſure himſelf of a civil reception, except he bring his preſents along with him, upon his arrival at the Imperial City.

and only in the right way of Religion and Salvation.

The chief ground of this their arrogance is a mighty confidence and perſuaſion, that they are the choſen of *God*, to whom he has revealed his Will and his Law by *Mahomet* the *Seal of the Prophets*, as they ſtile him; that they are in the right way which leads to Paradiſe, while others wander in by-paths of error, and conſequently are the only true Believers (for ſo *Muſulman* ſignifies) which is become the general name, by which they diſtinguiſh themſelves as *Mahometans*, of ſuch a particular denomination from all other Religions in the world. They

Muſulman.

are

are aſhamed of their *Scythian* original; it does not comport with their preſent grandeur, to look back and remember what poor vagabond lives their Anceſtors lead upon Mount *Imaus*, how they wander'd to and fro with their Goats and Kids, and how not being able or willing to ſupport their poverty by their labour and induſtry, they betook themſelves to the more gainful trade of ſpoil and robbery. For the old name of *Turk* is altogether laid aſide and deſpiſed by them, as ominous and of an evil ſound, as if an alteration of condition had made them quite another Nation, and they ſeem deſirous to forget it, and therefore never mention it themſelves, and take it amiſs and are very angry and look upon it as an affront, if any *Chriſtian* call them by it. Such as depend immediately on the *Emperor*, and are enrolled in his ſervice, and receive his pay, for diſtinction and for honour aſſume to themſelves the title of *Oſmanli*, out of reſpect to the name and memory of *Oſman*, to whoſe valour

valour and prudence they owe the firſt beginning of their Empire; and to ſhew their duty to the *Ottoman* Family, whoſe Slaves they glory themſelves to be; but the name of *Muſulman*, which Religion beſtows on them, and equally reſpects all, is that they are moſt pleaſed with, and deſire chiefly to be known by.

The Prophets of the old Teſtament laid claim to by them.

They ſay, as well as the *Jews*, we have *Abraham* to our Father; all the Prophets are theirs, *Moſes*, *Samuel*, *David*, and the reſt. A *Jew* thinking to put a trick upon a very zealous but ignorant *Turk*, who was diſcourſing upon this argument, told him, that they had one *Prophet* however peculiar to them, which they could not pretend to or challenge in the leaſt, naming the Prophet *Habakkuk*; to which the other could not tell what to reply, having never heard of him, till having recourſe to his *Imaum*, or Pariſh-Prieſt, and underſtanding from him, that *Habakkuk* was a good *Muſulman*, he finds him out, and beats him ſoundly for daring to go about to rob

rob them of one of their greateſt Prophets. In this they triumph and applaud themſelves; this is the continual ſubject of their moſt ſolemn thanksgivings to *God*, that he has made them *Muſulmans*, in ſuch like form as this, which I have met with, *Praiſed be God who has made us to be of the ſtock of* Abraham, *and of the ſeed of* Iſhmael, *and hath given to us an holy Religion, and a Houſe to which all Strangers reſort, and has appointed us to be Judges over men.*

The *Mahometan* Religion groſs,

In a Religion, which is made up of folly and impoſture and groſs abſurdities, which abſtracting from the common and fundamental principles and notices of Natural Religion, has nothing in it to recommend it ſelf to the choice and acceptance of any ſober and wiſe man, no ſubtil, no grave diſcourſes of learning or reaſon, not ſo much as an argument, that looks like probable, is to be expected for the defence of it. Their ſtrength lies more in attacking other Religions, than eſtabliſhing their own.

What

What they commonly object againſt the *Chriſtian*, argues a ſtupidity only befitting *Turks*, as being the reſult of a groſs fancy, that entertains no other idea's of things than what are derived from material and ſenſible objects. With their fooliſh and idle imaginations the great myſteries of our Religion can no way ſuit; concerning which they ask blaſphemous and moſt ſhameful queſtions, and they think this a ſufficient confutation; though it muſt be ſadly confeſſed, that for the ſake of ſome novel Doctrines, and eſpecially that of *Tranſubſtantiation*, which intereſt and a miſapplied zeal and a ſuperſtitious fancy have brought into the *Church*, they loath and abhor the very name of *Chriſtianity*, for this reaſon, becauſe they think they cannot be *Chriſtians* but upon the hard and impoſſible condition of firſt disbelieving their very ſenſes.

and bruiſh.

The liberty their Religion allows in gratifying the corrupt inclinations of nature, is ſo far from being a bar

a bar and a prejudice to it, that it ſets it the more cloſely upon their minds; the doctrine of it being ſo agreeable to the example of their Prophet, who was of a hot luſtful temper, and pleaſed himſelf with variety of women. By this with an equal cunning he both juſtified his own practice and drew in ſuch great numbers of men, of as bad a temper and complexion as himſelf, to embrace a Religion ſo charming and ſo pleaſing to fleſh and blood, which propoſed the groſſeſt ſatisfactions of ſenſe in Paradiſe as the reward of their belief. And leaſt virtue and modeſty ſhould make oppoſition againſt this brutiſh licentiouſneſs and ſenſuality, as well as reaſon and diſcretion diſlike and find fault with the groſs follies of it, he takes his Sword into his hand, and ſtrangely infatuated with Enthuſiaſm, to which a diſtemper of body inclin'd him, (for that he firſt cheated himſelf, ſeems to me as plain as a demonſtration) and miſtaking the dreams of folly for Divine inſpirations, pretends

God

God having tried ſeveral ways, which the obſtinacy and wickedneſs of men had render'd ineffectual, was reſolved at laſt upon this, and bring men over to the true Faith by violence and force of Arms, whom tenderneſs and mildneſs could not move and work upon. This was his chief warrant (for he pretended but little to Miracles, and thoſe few he is ſaid to do are very idle and frivolous) taking advantage of the diſtractions of the time he lived in, and of the horrid ignorance of his Countrymen of *Arabia*, which fitted them for any new impreſſion, when Religion was broken into ſo many Sects and Parties, and a horrid diſſoluteneſs and corruption of manners had overſpread their *Empire*.

The proof of it lying in their Swords,

This is the ground of their confidence; the whole ſtreſs of their arguments lies in their Scymitars; their Religion, they will tell you, cannot but be true, which has extended it ſelf ſo far, and has been bleſt with ſo mighty ſucceſs; that *God* himſelf has clearly decided it

and in their ſucceſs.

in

in their favour, as being his Champions, and the propagators of his truth and worſhip againſt the *Infidels*; witneſs thoſe triumphs and victories they have gained over the *Chriſtians*, the Empires and Kingdoms they have ſubdued by their all-conquering and irreſiſtible Arms; what are all theſe, ſay they, but full and ſatisfactory proofs and demonſtrations, that *Mahomet* was ſent by *God*, and that particularly they (*Turks*) are his true followers, who have ſo great a ſhare and part of the world; as if the *Sophi* and *Mogul* had little or nothing, and that there was no ſuch Empire as that of *China*, and *America* they hear the *Franks* talk of lay out of this world; and as if all *Chriſtendom*, though brancht into ſo many diſtinct Monarchies and Governments, was but a little ſcantling in compariſon of their Empire, which by degrees has encreaſed to that vaſt bulk, next to the juſt judgment of *Almighty God*, by the follies and diviſions of *Chriſtians* themſelves.

Some-

Sometime out of an exceſs of zeal, they will ask a *Chriſtian* civilly enough, as I have been askt my ſelf in the Portico of *Sancta Sophia*, why will you not turn *Muſulman*, and be as one of us? The uſual anſwer is, that my Father before me, and my Grandfather before him were *Chriſtians*, and that I think it beſt for me to continue in the Religion of my Country, in which I was born and bred. And indeed as they are ſcarce capable of any other anſwer, ſo neither is it ſafe or prudential to give it. It would be a piece of unwarrantable zeal and indiſcretion (not to call it by a worſe name) to upbraid them of their follies to their faces, without the leaſt hope of ſucceſs, and diſpute with them in the Streets, and in their *Moſchs*, when ſuch like queſtions are propoſed, about the purity and truth of the *Chriſtian* Religion; and ſuppoſing that zeal ſhould tranſport any one ſo far, that he were knockt in the head in the purſuit of his argument, he would deſerve pity, and his cou-

No diſputing with them.

rage

ſage that the fear of death could no way mate, were to be admired; but I queſtion whether he could challenge the glorious title of a *Martyr*, who without any juſt occaſion, much leſs neceſſity, has brought his death upon himſelf. The caſe of that poor *Chriſtian* is vaſtly different, who having renounced his Faith and his *Saviour*, being perplexed in conſcience for the great ſin he had been guilty of, and informed by his Confeſſor, to whom he had diſburthened his grief which lay ſo heavy on him, that he could no way expiate it, but by publickly profeſſing himſelf a *Chriſtian* again, went boldly to the *Cadi*, and perſiſting in his new reſolution, received the ſentence of death with great comfort and ſatisfaction.

Moſt ſecure in their opinions and belief.

This ſhadow of an argument, added to the force of education, has ſuch a mighty influence upon their minds, that it ſtifles all the exertions of reaſon and natural conſcience, and makes them perverſe and obſtinate, and ſo ſecure withall, that

'tis a ſin to doubt of the happineſs of their condition, as to the other world as well as to this; in juſtification of which confidence it is moſt ſeverely forbid by the Government to go about to convert a *Muſulman*, and the doing of it is adjudged a capital crime, without the leaſt hope of favour and mercy.

The *Turks* indeed knowing how generous the *Franks* are in order to the ſatisfying of their curioſity, as if Money ſprang up in their pockets ready coined, make their ſuperſtition and their hatred vail to their covetouſneſs, and will admit them into their very Churches; though ſometimes I have met with a repulſe at *Sancta Sophia*, where I uſed to go often to pleaſe my ſelf with the ſight of that glorious Structure; they telling us, the *Caymacam*, who had taken frequent notice of the reſort of *Chriſtians*, had ſent orders to keep them out, which they durſt not but comply with, for a time at leaſt.

Being at *Pruſia* in *Bithynia*, the Impe-

Imperial City before they croſt the *Helleſpont* and took *Adrianople*, we procured a Prieſt to let us into a *Moſch*, which had been formerly a *Chriſtian* Church, hard by which is the Tomb of the Emperor *Urchanes*, who took the City. After we had viewed it, we preſented the old man, who was waiting at the door, with about half a Dollar, who perchance exſpecting but a few Aſpers, was ſo ſurprized with it, that to ſhew his ſenſe of the unexſpected civility, with great earneſtneſs and devotion, lifting up his eyes to Heaven, he prayed *God* in his good time to make us *Muſulmans*.

Only to be pleaſed with money and preſents.

This is the only way of taming their fierceneſs, by preſenting them money, and bribing them with gifts to be civil; and ſo long as this pleaſant force is upon them, they will pretend great kindneſs; but if they do not depend upon you, or if you withdraw your hand, they return to their natural rudeneſs and hatred with greater violence, which hope of gain and ſome preſent advantage

had reſtrained; for to be kind to *Chriſtians* is againſt the very principles of their Religion. Here and there may be a few, whom a ſenſe of gratitude for received kindneſſes, and a freer converſation with *Chriſtians*, by reaſon of commerce, have ſoft'ned out into better manners.

An inſtance of a generous civility.

As I and my Companion were walking in the Streets of *Burſia*, as they now call it, to ſee what remains of Antiquity we could meet with, a *Gentleman-Turk* (for ſo he ſhewed himſelf) gueſſing by our complexions, that there was ſomething of *Chriſtian* under our *Turkiſh* Clothes, asked our *Janizaries*, if we were not *Franks*. They readily confeſſed it, and upon further demand of what Country of *Phrenkiſtan* or *Chriſtendom*, knowing that we were *Engliſh*, he invites us to his Houſe; which civility as we were unwilling to accept, ſo did we not know how to refuſe; but after a little conſultation with our two *Janizaries*, who were very forward for it, we went with him. Upon our firſt coming in,

in, he bids us heartily welcome, and expreſt ſuch reſpect and kindneſs, as fear of being taken notice of did not permit him to ſhew in the publick Streets. He entertained us with Coffee and Sherbet and Sweetmeats, according to the cuſtom of the Country; our wonder at this unuſual and extraordinary treatment was the more heightned, when we underſtood that he had been a *Haggi*, or *Pilgrim*, and had viſited *Mahomets* Birth-place at *Medinat Alnabi*, the *City of the Prophet*, and Sepulcher at *Mecca* (from which places they uſe to bring back greater meaſures of zeal and fury againſt the *Chriſtians*). But to ſatisfie us, he told us, that he had formerly received very great kindneſſes from an *Engliſh* Merchant at *Smyrna*, and that he was reſolved for his ſake to be civil to his Countrymen, whereever he met them. Not content with this, he would ſcarce give us leave to depart, proffered us the uſe of his Houſe, while we ſtayed in *Puſſa*; and upon our refuſal, took a ſolemn

farewell of us, and ſent one of his Slaves to attend upon us to the *Seraglio*, which we had a great mind to look into. One may travel from the *Danube* to *Euphrates*, and perchance not meet with the like inſtance of generous civility.

Circumciſion. They obſerve moſt ſtrictly the Rite of Circumciſion, as the Seal of the Covenant, which *God* made with *Abraham* and *Iſmael*, which gives them a right and title to all the priviledges of the *Muſulman* Faith. This Sacrament the Impoſtor *Mahomet* thought fit to receive, as well in compliance with the *Jews*, as with the cuſtom of his Country and many other Nations in the *Eaſt*, who were punctual in the obſervation of it, out of a ſtrict adherence to the traditions of their Fathers, and the uſage of ancient times, without any remembrance of the true ground of its orignal inſtitution. They do not circumciſe Children in their infancy, much leſs think themſelves obliged to the eighth day; no Canon tyes them to a ſet time, but they are left wholly

wholly to their liberty, and to conſult their convenience, ſo it be not defer'd beyond the thirteenth year, which is the utmoſt limit, (that is, if they be not deprived of an opportunity of doing it for want of a skilful hand) in memory of the Circumciſion of *Iſmael*, which as they alledg agreeably to the holy Scriptures, was done when he was at that age. Till which time the Boys wear their Hair long, but made up into curled knots hanging over their Shoulders. The Ceremony is perform'd with great noiſe and tumult, which with them are the only expreſſions of their feſtival joy and mirth; all their ſolemnities being diſorderly and rude, and without any decorum or diſcretion to manage them. The whole day is ſpent in entertaining their Relations and Neighbours, who are to be witneſſes of the operation; for at this time they think they may fairly and lawfully lay aſide their gravity, and wholly give themſelves up to merriment. But as ſoon as Evening-

prayers are over, they prepare for the buſineſs, which is committed to the care of a Chirurgeon, or Barber, or any other who has an eaſie and dextrous hand. In the mean while the Boy is brought in by his Father and Kinred, in his new Veſt and Turbant, whom they flatter and careſs to divert him from melancholy and fear, and to prevent him from fainting before he feels the ſharpneſs of the Raſor; telling him, that in a few minutes he will be enrolled among the followers of *Mahomet*, and be made capable of the favour of *God* and the joys of *Paradiſe*. Sometimes they caſt the Boy into a ſleep with an *Opiat* potion, when they think he has not courage enough to endure it; or do it by a ſurprize, before he is aware, having firſt prepared all things in order to it, and then making as if it were to be deferred till the next day, quickly return and finiſh the intended work. Yet notwithſtanding the great ſtir they have made in the day-time, and that by this they are initiated

into

into their Religion, they do not uſe to have any ſolemn prayers at it; only the Operator in the very act cries out, *Biſmillah, in the name of God*, three times, the Muſick playing to drown the noiſe and howling of the young *Turk*, bleeding under his wound. At the Circumciſion of the Son of the *Grand Signor*, or any other conſiderable *Baſſa* or Officer, for the greater pomp and ſolemnity, and for example ſake to encourage him to endure what they have undergone before him, ſeveral others are circumciſed at the ſame time; between whom upon the account of this Religious ſolemnity, there is contracted ſuch a dearneſs and friendſhip, beyond all tyes of natural relation, that it is only diſſolved by death, and ever after they call themſelves by the title of *Sunnet-daſh*, or *Aſſociate of Circumciſion*, which they value above that of Brother. In the night they repeat often the ſame rude mirth, as they had in the day. Thoſe Villains who out of deſperation or a deſire of living

in

in all beſtial ſenſuality, turn Renegados, are compelled to be cut. They firſt appear before the *Cady* or Juſtice, and acquaint him with the deſign of becoming a *Muſulman*, and deſire to be admitted to the favour and priviledg. Immediately he commands their heads to be ſhaven, and the matter being uſually known before, Clothes and Turbants are provided and freely beſtowed upon their Proſelytes; and ſometime upon his firſt coming out in his *Muſulmans* Habit, they ſet him upon a Horſe, and carry him in triumph through the Streets of the *Chriſtians*, with a Lance or Dart in his hand, to ſignifie they are ready to fight for and defend the Religion they have newly taken up, with the utmoſt hazard of their lives. Some few, perchance out of a natural horror of pain (I intend it only of the Apoſtate *Chriſtians*, for the natural-born *Turks* never omit it) have by ſeveral artifices and wiles eluded the ſentence of the Law, and remain uncircumciſed, and abhor this invi-

ſible

ſible ſign of a *Mahometan*; and old men eſpecially, to whom this wound might prove deadly and fatal; but then they muſt keep it mighty private and ſecret, leſt it come to the *Cady*'s ear, whom they muſt otherwiſe bribe, or elſe be forced to ſubmit to this piece of religious ſeverity.

Their prayers at ſet times.

It was one of the great policies of *Mahomet*, that he might the better eſtabliſh the fancies that were to be the peculiar characters of his Religion, to preſs upon his followers the frequent practice of thoſe great duties of Nature, which refer to the worſhip and ſervice of God, as if in this they were to out-do both *Chriſtians* and *Jews*. For they are obliged to make their ſolemn prayers five times a day, at ſet hours; which vary according to the different ſeaſons of the year. They do not divide the natural day into ſo many equal portions, as not underſtanding the uſe of Æquinoctial hours, or the benefit of Sun Dials, to meaſure and adjuſt their time; but

but only have regard to the riſing and ſetting of the Sun, and its longer or ſhorter ſtay above the Horizon; though of later years they are mightily taken with the invention of Watches, there being ſcarce a *Turk* in *Conſtantinople* of any faſhion, but is maſter of one, and beſides has a ſtriking Clock in his Houſe; a conſiderable number of Artizans of the *French* Nation reaping good advantage from this their curioſity. The times are at Sun-riſing, Noon, the Middle-time between Noon and Sun ſet, Sun-ſet, and an hour and half in the Night; only upon *Friday*, which they call *Giumahgun*, or the day of their Religious Convention, they add to their devotion, and go to Church about the middle of the Forenoon; at which time the more devout ſhut up their Shops, but afterwards return to their trade and buſineſs. This being the only diſtinction and ſolemnity of the day, and no other reverence paid it. Otherwiſe there is the ſame noiſe in the Streets and Mar-

Friday their day of Religious Convention.

Markets, the ſame chaffering of wares, their Magazines as much frequented, and no difference as to the neatneſs and fineneſs of their Habit; they thinking they have done enough, if they ſtep to the *Moſch* at that peculiar time for a quarter of an hour. In the time of *Ramazan*, which is the moſt ſolemn time of the whole year, wherein they pretend to moſt devotion, and wherein the moſt careleſs will endeavour to expiate the miſcarriages of the year paſt, ſome will riſe two hours before day to praiſe the name of God in a ſet form, this being a holy month, devoted to faſting and the more ſtrict exerciſes of Religion. In the greateſt *Moſchs* on Friday in the Afternoon, ſuch of the Prieſts as have acquired the fame of Learning and Eloquence, enlargeing upon ſome words of the *Alcoran*, entertain the people with harangues in their way, with a great deal of noiſe and ſeeming zeal, tending to the advance of Piety, Juſtice, Charity, and the other vertues of converſation and ſociety. But this

is

is extraordinary, which they are not bound to, their part being to read ſeveral Surats or Chapters of the *Alcoran*, and recite the preſcribed office of Prayer: A little ſtock of Learning ſerving to qualifie them for this function.

Their waſhings.

Before they make their prayers, whether publickly in their *Moſchs*, or privately in their Houſes, they are very ſolicitous to waſh themſelves, as thinking, that without this previous luſtration *God* will be deaf to their requeſts, and that all their devotion will be ineffectual and to no purpoſe. This being ſo neceſſary a qualification of prayer, that they might not be deſtitute of conveniencies, and ſo be forced to omit their devotion for want of due preparation this way, beſides the vaſt number of them every-where in their Streets, there are Conduits and Fountains with great variety of Cocks adjoining to the greater *Moſchs* for this purpoſe. It is not enough to waſh themſelves, except they do it after a particular manner, which though

though difficult in it ſelf, yet cuſtom and uſe have rendred ſo eaſie and familiar to them, that they do it without delay and without error; the manner is this, as I made a *Turk*, whom I had oblig'd, ſhew me particularly in my Chamber. Tucking up their Veſts and ſhort Sleeves above their Elbows, they take up as much water as they can hold in the hollow of their hands, which they waſh thrice, and then putting their foreſinger inro the left ſide of their mouth, and their Thumb into the right, waſh that three times alſo. Snuffling up water with their Noſtrils, they gently ſtroke their Face from the Forehead to the Chin, and back again; next their Arms to the bending; taking off their Turbant they rub with the inſide of their Hand the forepart of their Head, from the Crown to the Forehead, putting their fore and middle Finger into the cavities of their Ears, and their Thumbs behind, waſhing their Necks with three Fingers of both Hands reverſed. Their publick *Bagnos* or

Baths

Baths uſually are built very handſom and ſtately; all great men have them in their Houſes for their own uſe, and the uſes of their Women, being frequented not only for health and cleanlineſs, but for Religion in ſeveral particular caſes, in which they are obliged to cleanſe other parts of the Body, not to be named, which yet I have ſeen them do at an open Fountain in the Streets. This ceremony, be their occaſions never ſo great and urgent, they cannot omit without great ſcandal and guilt. Before which purgation they look upon themſelves as unfit not only to go to Church, but to converſe or to be converſed with. But how ſhall ſuch as travel in the Deſarts of *Arabia* or *Libya* comply with this fundamental Article of *Mahometiſm*, where they cannot be profuſe with the proviſions of water they carry with them for the neceſſities of life, where they meet with no Springs to ſupply themſelves? Are they wholly freed from the obligation of prayer? No. The ſubtle Impoſtor has herein

herein provided a remedy againſt this contingence; in caſe of the faileur of water, Sand or Aſhes or a Morter-clod crumbled into duſt ſhall do as well, and ſhall convey the ſame cleanſing virtue, as much as if they had made uſe of the cleareſt Fountain-water. They uſe cold water, except in caſe of ſickneſs and weakneſs, when they are indulged to warm it, for fear otherwiſe the cold ſhould ſtrike into their bodies and encreaſe their malady. But ſee the madneſs and folly of their ſuperſtition! by the ſprinkling of a few drops of cold water, they think their minds are as much purified as their bodies, and that this is a ſufficient purgation from the defilements of ſin, and a moſt effectual remedy againſt brutality, and the moſt horrid impieties they can poſſibly be guilty of.

Called to Prayers by the Prieſts or their Servants.

To put them in mind the better of theſe duties of Religion, that neither pleaſure nor buſineſs may divert their thoughts, the Prieſts or their Servants give notice to the

people publickly of the approaching times of prayer. And for their better accommodation, about the *Menar* or Pyramid raiſed from the ground adjoining to the *Moſch*, is built a Gallery, to which there is an aſcent by a winding pair of Stairs, the door whereof always looks towards *Mecca*. Here walking round and ſtraining their voices in a kind of ſinging tone, which they lengthen out, they invite them in a peculiar form of words, which is common to all, and from which they do not depart a tittle, to come and make their prayers; and by this way they ſupply the want of Bells, which they neither uſe themſelves, nor permit the poor *Greeks*. It is ſcarce credible how this noiſe, by reaſon of this advantage of heigth, in a clear evening may be diſtinctly heard. The words are exactly theſe; *God is great, God is great; there is no God but God, there is no God but God; I confeſs that* Mahomet *is the Meſſenger of God, I confeſs that* Mahomet *is the Meſſenger of God; come*

come to prayers, come to prayers; come to worſhip, come to worſhip; God is great, God is great; there is no God but God. In the morning ſometimes they remind them, that *prayer is better than ſleep*, and bid them repeat the *Phatiha* or firſt Chapter of the *Alcoran*, which they uſe as frequently as we do the *Lords Prayer*. In the *Royal Moſchs*, where there are uſually four Pyramids, (only that of *Achmet*, the Grand-Father of the preſent Emperor, in the *Atmidan* or *Hippodrome* in *Conſtantinople* having ſix) this proclamation is made with greater ſolemnity by ſeveral Prieſts jointly at the ſame time, but without the leaſt variation of words, and agreeable to the ſame number of repetitions.

Their prayers are in the *Arabick* language, the language of *Mahomet* and his *Alcoran*, which by reaſon of their daily uſe are eaſily underſtood by the people; to which alſo the frequent mixture of *Arabick* words in the *Turkiſh* does not a little conduce. The matter of them is

Their prayers in *Arabick*, and of what nature.

generally pious, and what might not misbecome thoſe who worſhip the true *God*; but that they are defective; except where they reflect moſt impiouſly upon the moſt ſacred and venerable myſteries of the Religion of *Jeſus*, by making a deprecatory appeal to *God*, with a *far be it from thee, O Lord, what the Chriſtians impute to thee*; meaning, that *thou haſt a Son*. Theſe prayers, as ſeveral other parts of their worſhip, have for their foundation not only the *Alcoran*, in which, as they ſpeak, are contained the commands of *God*, but the practice and example of *Mahomet* derived down to them by tradition, which they call *Sunna*. By which pretence they have introduced ſeveral cuſtoms, though in matters of leſs moment, of which there is not the leaſt intimation in the Book of their Law; and the people, out of a blind reverence and ignorant zeal, eſteem them to have the ſame authority and to be equally binding. They direct their prayers only to *God* Almighty, acknowledging

ledging his infinite power, ſoveraignty, and right over Angels and Men and Devils, and the whole comprehenſion of all other Beings. They put up no prayers to *Mahomet*, nor do they bow their knees, as ever I could obſerve, as ſome write, at the mention of his name, it being one of their principles, that *God* is only to be adored and worſhipped, which makes them ſo ſevere upon us, arraigning us of Idolatry for worſhipping *Chriſt*, who is *God bleſſed for ever*; *Arianiſm*, which *Mahomet* learned of the Monk *Sergius*, being one main ingredient of their Religion. In what a fair way are a great number of falſe *Chriſtians* (eſpecially inferior perſons, who are taught to renounce the *Lord God their Saviour, who bought them*) in *Poland* and elſewhere, to become *Mahometans*, if the *Grand Signor* ſhould enlarge his conqueſts among them, which *God* avert for the good of *Chriſtendom*! Only as to what concerns *Mahomet*, they wiſh *God* would be propitious to him and his

Family, *that peace and mercy and the benediction of God may be upon him*; which civility of expreſſion *Mahomet* himſelf uſes in the *Alcoran* toward the holy Patriarchs and Prophets and our *B. Saviour*, in imitation of whom their writers take up the ſame form, joining the name of the bleſſed *Virgin* to his, as *Iſa the Son of Miriam, on whom be peace.* They do *Mahomet* no other honour in their offices of Prayer, beſides frequent acknowledgments of his miſſion from *God* as his Apoſtle and Meſſenger.

Their publick Service in their *Moſchs.*

There is a great ſemblance of devotion in their Churches. This is the only repreſentation that can be made of them to their advantage. Take them in their Streets and Houſes, they are rude and fierce and ill-natur'd; but their modeſty here triumphs over their fierceneſs of temper, and a ſence of Religion influences their behaviour, and makes it extraordinary humble and reverent. I happen'd to be preſent at Evening-prayer in the time of *Ramazan* in the

the new *Moſch* built by the Mother of this Emperor, where might be an Aſſembly of no leſs than two or three thouſand. Lifting up the Antiport, and advancing a little forward, I could not perceive the leaſt noiſe; no coughing or ſpitting, no diſorderly running up and down, no gazing one upon another, no entertainments of diſcourſe, nothing of irreverence or heedleſneſs, as if they had forgot the buſineſs they came about; but all were mighty intent and ſerious, and liſtening with great diligence to the Prieſt, or buſie at their private prayers, with that profound ſilence, as if it had been not only a ſin, but a crime that drew after it bodily puniſhment to be inflicted immediately, to misbehave themſelves whether in diſcourſe or geſture in that place.

When they make their prayers, they turn their faces toward that determined point of the Heavens, under which *Mecca* is placed, as the *Chriſtians* do to the *Eaſt*, & the *Jews* to *Jeruſalem*, in what Climate or poſition

And the manner of it.

ſition of Sphere ſoever they are; ſtanding almoſt erect, only that their heads do encline ſomewhat forward; their eyes being fixt upon the ground, and their hands cloſe to the breaſt, almoſt in the figure of a Croſs, without any the leaſt motion, as if they were in an extaſie. But ſoon after, upon the repeating of ſome words, they at ſet intervals incline their heads, and bend their bodies, and proſtrate themſelves upon the pavement, cover'd with Carpets or Maps of *Grand Cairo*, ſeveral times together; then ſitting croſs-leg'd, their hands placed upon their knees, but not exactly in the ſame eaſie poſture as in their houſes, but as it were ſomewhat higher, and upon their right heel. They often paſs from one geſture to another, and make often interchanges, which tradition and cuſtom have made neceſſary in order to the right performance of this duty. Beſides, they have a trick to move their heads ſeveral times from one ſhoulder to another, as if they

ſhewed

ſhewed the expectation they have of the coming of *Mahomet*, who promiſed to appear at the laſt day at the time of prayer; or elſe (which is the reaſon *Albert Bobowski*, a learned *Polonian*, who had been kept in the *Seraglio* full nineteen years, and a perſon well-skill'd in all the Rites of the *Mahometan* worſhip, gave me upon enquiry) to ſhew reſpect to their Angel-keepers, whom they fooliſhly believe at that time to ſit upon their ſhoulders. They make uſe of Chaplets of Beads, upon which they number their ſhort prayers, ſuch as *Sabhan Allah*, *bleſſed be God*; *Allah Ekber*, *God is great*; *Alhemdo lillah*, *praiſe be given to God*; *Biſmilla*, *in the name of God*; which they will repeat ſometimes a hundred times, as they will likewiſe the ſeveral names of *God*, with great noiſe and fervency. We heard in *Sancta Sophia* ſix or ſeven Prieſts crying out ſeveral times till they were even hoarſe again, *We believe*, *we believe*; as if they thought *God Almighty* had been to

be

be wrought upon by ſuch loud and vain repetitions.

Their proſtrations.

In making bows and proſtrations, which they look upon as neceſſary appendages of prayer, their devotion does chiefly conſiſt; to omit them is very ſcandalous, there being not a greater diſgrace and reproach among themſelves than to be accounted *Binamaz, one who does not ſay his prayers.* It is enough however they do it in their Houſes, ſo they do not neglect the *Moſch* too much, and eſpecially in their Month of Faſt; but the *Janizaries* particularly, who by the obligation of their Order fight for the propagation and advancement of the joint-intereſt of Religion and the Empire, think this their zeal and readineſs enough to excuſe them from going thither too often, and diſpenſe with themſelves for not going above once or twice in a year, except ſuch as live in the two *Oda's*, or publick Chambers in *Conſtantinople* deſign'd for their Lodgings, adjoining to which is a *Moſch* peculiar to them.

But

But ſome on the other ſide, who would be taken for Saints, are as extravagant in the exceſs, as the *Janizaries* are uſually neglectful: For at the times of Prayer they will diſmount from their Horſes, leave their ſhooting and hunting, ſpread their Handkerchiefs in the open ſtreets, as well as in the Fields and Woods or Sea-ſhore; as I have known them do, when croſſing the *Propontis* we were forced by violence of weather, to make into a Cove between two Rocks, where I found ſeveral Boats of *Turks* got thither before me, being the only *Frank* in the company. After their prayers, they fell to drinking of *Coffee*, and obſerving that I was wet and cold and indiſpoſed, by reaſon of the ill-weather, they bid one of their Slaves give that *Infidel* who was in the Cleft of the Rock, where I had ſhelter'd my ſelf againſt the wind, a Diſh of *Coffee*, which was very welcome, not daring to offend them by making uſe of the Wine I had laid in the Boat to ſerve me during my

The exceſſive zeal of ſome *Turks*,

my Voyage to *Conſtantinople.*

and hypocriſie of others.

In ſome this devotion certainly flows from a principle of conſcience, and is very hearty and ſincere, as both juſtice and charity oblige us to believe; but it would be as great folly and weakneſs not to cenſure others of groſs and ridiculous folly and diſſimulation, as this following inſtance will fully demonſtrate: My Lord Ambaſſador one day entertain'd at Dinner one *Huſain Aga*, who had formerly been Cuſtomer at *Smyrna*, and at that time one of the great men of *Conſtantinople*, by reaſon of the relation that his Father-in-Law had to the *Vizir* then in *Candia*, but as very a *Turk* as is in the whole Empire, together with five other Hogs fatning up for the ſlaughter. They drank mighty freely of Wine and Strong-water, which had been diſtilled in *Chriſtendom*, for the ſake of which they chiefly came; though they would jeſtingly at Table check themſelves for daring to tranſgreſs the Law of their *Prophet*: But being once in, they drank

on,

on, a drop of each defiling them as much as the greateſt load they could ſtand under. But however, to ſhew that for all this extravagance they were *Muſulmans*, as ſoon as they heard the Prieſt from the Spire of a neighbouring *Moſch* at *Ikindi*, that is, the middle-time between mid-day and Sun-ſet, call to prayers, they deſired a Carpet might be ſpread in the Court-yard upon the ground, where they went very devoutly to their prayers, and left us to wonder at their ſtupid and irreligious hypocriſie. This is no very rare or unuſual thing among them, it being what I have ſeen alſo practiſed before a great number of *Chriſtians* in other places.

The Faſt, which every year is obſerved in the month of *Ramazan*, is another great fundamental of the *Mahometan* Religion. Which though it be fix'd as to the month, yet becauſe the years they make uſe of in their Religious and Civil accompts are Lunary, without any intercalation to adjuſt the different periods of the

Their Faſt of *Ramazan*.

the motions of the Sun and Moon, there is an anticipation made every year of eleven days, and by conſequent it does not return to the ſame beginning, till after a Circle of thirty three years has expired. In determining the beginnings of months, not troubling themſelves with the nice calculations of *Aſtronomy*, they only reſpect the Phaſis of the Moon, not in the leaſt its Conjunction; and accordingly, as it muſt needs often happen, they begin the month one day ſooner or later, as the Moon appears. Sometimes they have cauſed their Lamps at their *Moſchs* in *Conſtantinople*, which is the uſual ſignal in this month, to be lighted at midnight, as ſoon as it has been atteſted by credible Witneſſes, who either have had better eyes or a clearer Horizon, that they have ſeen the Moon that night. But however to prevent confuſion, in rainy and cloudy weather, after a days expectation and forbearance, they begin it the next, when the thickneſs and hazineſs of the Sky hinder it from

from appearing. Generally upon the ſight of the New-Moon they bow their bodies, gently ſtroking their faces and beards, and put up prayers to *God*. During this month, as long as the Sun continues above the Horizon, a total abſtinence from all manner of ſuſtenance is injoined; in the very heat of Summer, when the length of the days adds to the trouble and irkſomeneſs of it, they dare not ſo much as put one drop of water into their mouths; and indeed herein their ſtrength and their patience are both equally to be admired; ſuch reſtraints a fear of violating this ſevere Law of their *Prophet* lays upon their very natures, that a natural *Turk*, though at other times brutiſh enough, and apt to indulge his appetite, will chooſe rather to periſh with thirſt, and faint away by reaſon of an empty ſtomach, than commit ſuch a great ſin, though in private and out of the ſight of the world. Their conſtancy or rather obſtinacy have been ſo great, that their Hiſtories relate, that

that the *Janizaries* themſelves, who in ſeveral other matters do not uſe to be over ſcrupulous, when they have been in the Field and preparing to engage their enemies, have abhorred the very thought of eating and drinking in *Ramazan* time, till they have been diſpenſed with by the *Muſti*, aſſuring them by his infallible authority, that it is more acceptable to *God*, to defend his Religion againſt the enemies of it, than to obſerve its precepts to the prejudice of it, in weakning themſelves by ſuch exceſſive and immoderate faſting; and the Emperors own example has prevailed with them above the neceſſities of nature. The *Renegadoes* perchance, who have embraced *Mahometiſm*, that they may wallow the more ſecurely in all manner of ſenſuality and luſt (for no one can be ſuppoſed ſo ſottiſh, or void of reaſon and common ſence, as to embrace it upon conviction, as if he had found by ſtrength of argument, that it was true, and upon that account ought

to

to be embraced) do not uſe this ſeverity upon themſelves; but then their great care is, that they be not diſcovered. For though it be not a capital crime, yet the irreligious criminal, if convicted before the *Cady*, is oftentimes drub'd, and by way of expiation and penance, is to faſt a conſiderable number of days. To prevent the ſcandal and the puniſhment of it, they durſt not ſo much as enter into a *Cabaret* (when the *Greeks* were allowed to ſell Wine) which would have been a double crime, remembring the ſad fate of him, who being got drunk in the *Ramazan* time, had hot melted Lead poured down his Throat and into his Ears by *Naſſuf*, who was chief *Vizir* under *Achmet*, who judged his bad example merited this ſeverity: though ſome, out of their exceſſive love to it, will venture to drink in *Chriſtians* Houſes, where they may be free and can have it. Their luxury, inſtead of being repreſſed by this total abſtinence, is the rather heightned and

inflamed; for as ſoon as the Sun is ſet, and their Lamps flame round about the Towers of their *Moſchs*, which they place in ſeveral figures, as of a Gally, and the like, which make a very diverting ſhew; and that prayers are ended, from which none who are well are to be abſent, who have any care of their reputation, they play the gluttons more ſolemnly, and ſpend the whole night in entertainments and revellings. They paſs over the day with a great deal of wearineſs and drowſineſs, wiſhing and yawning till the Evening-Star appears; but in the night they enjoy themſelves doubly for their forced abſtinence and forbearance; which is therefore the more ſhameful and ridiculous, becauſe it is but an introduction to riot. Sick perſons and Travellers are diſpenſed with, but upon this condition, that when they have regained their health, or have finiſhed their voyages, they faſt ſo many days in another month, till they have filled up the number. Some

The caſe of ſick perſons, Travellers, and Children.

out

out of a fooliſh opinion of merit, begin their Faſt in the month preceding, but which is always to be concluded with the laſt day of *Ramazan*, and never to be extended beyond this limit. No Children are tyed to this hard Law, though ſometimes they make Boys of five or ſix years of age, that they may learn to accuſtom themſelves Faſt two or three days together, after ſome little intermiſſions. This month was conſecrated by *Mahomet* to this ſolemnity, becauſe in it he pretended to receive the *Alcoran* from Heaven. In this they all pretend to a greater devotion than ordinary; and he who at other times ſcarce cared to go to Church, thinks now to redeem his former neglects by his greater diligence and frequency. The laſt day of it is devoted to the memory of their dead Friends and Relations, whoſe Graves marked with red Oker they uſually viſit, and put up their prayers and ſuffrages for their Souls, that it may be well with them; with which ceremony they end the

day and the Faſt together.

The Feaſt of great *Bairam.*

The following Moon begins the Feaſt of the great *Bairam*, which is a time of great mirth and joy, laſting only for three days. In the morning of the firſt of which the great Guns are diſcharged, and Drums beat. There is nothing but joy and triumph in the Streets. They ſeem to be quite another ſort of men than they are all the year beſides, diverting themſelves in the open Streets with Muſick and Dancing, making invitations and entertainments at their Houſes, and ſending preſents to their Friends. A great

Sacrifice of Sheep.

number of Sheep are killed too upon the firſt day of this Feſtival; which they call *Kurban*, or *the Offering*, hereby thinking that *God* will become propitious and favourable to them, this being no obſcure Relique of the *Moſaical* Worſhip, (*Mahomet* borrowing ſomething out of the Religions then moſt in vogue, when he firſt ſtarted up a *Prophet*) and is queſtionleſs looked upon by them in the nature of an expiatory

Sacri-

Sacrifice, which they uſe at other times upon ſolemn occaſions. As *Solyman*, when he enter'd *Buda* 1541, ſacrificed in the great Church dedicated to the *V. Mary*, turned into a *Moſch*; and ſo at *Strigonium* two years after, in 1543; As *Selim* his Father did at *Jeruſalem*, for good ſucceſs in his expedition into *Egypt*. Every man is his own Prieſt, and may ſlay his Sheep at his own Houſe. They diſtribute the ſeveral parts of it among the poor, reſerving nothing in the leaſt to their own uſes, which will take off from the merit of the Sacrifice; which alſo ceaſes and is rendred ineffectual, if theſe Victims be purchaſed with money, got diſhoneſtly either by fraud or violence. I have been aſſured of a *Turk*, who was ſo ſcrupulous this way, that inſtead of ſatisfying for the injuſtice he had been guilty of, and reſtoring what he was wrongfully poſſeſſed of, only deſired an *Engliſh* Merchant to change ſuch a number of Dollars for others of the ſame ſpecies, fancy-

ing thoſe that were got honeſtly in the way of induſtry and Merchandiſe would thrive better with him than thoſe he parted with, as if the money only were in fault, and drew a curſe after it, which he fancied thus eaſily avoided by an exchange. The Sheep thus ſacrificed, they fancy enter into Paradiſe, and there graze all along the flow'ry Meadows upon the Banks of Rivers flowing with Milk and Honey.

The Feaſt of little *Bairam.*

Seventy days after is the Feaſt of little *Bairam*, which is not obſerved with half the pomp and noiſe as the former.

Their Pilgrimage to *Mecca.*

In the intervening ſpace the Pilgrims prepare from the fartheſt quarters of the Empire for their journey towards *Mecca*, that they may enter that City in proceſſion the firſt day of this Feaſt. In this pilgrimage all perſwaſins of *Mahometans* agree, the obligation lying upon all indifferently to perform it, once at leaſt in their lives. The concourſe of Pilgrims is extraordinary great; and for the greater

pomp

pomp and ſhew, and for better ſecurity and conveniency of travel, there are places aſſigned confining upon the reſpective Countries whence they uſually come, where they meet firſt either alone or in diſperſed companies; ſuch is *Damaſcus* for thoſe of *Europe* and the *leſſer Aſia*; *Cairo* for the Inhabitants of *Africa*; *Libet*, a City in *Arabia Felix*, for the people of *Arabia* and the Iſlands of the *Indian* Ocean; and *Bagdat* for the *Perſians*, *Usbeck Tartars*, and the Subjects of the *Mogul*. But this obligation and command is diſpenſable in ſeveral caſes. If they are employed in the neceſſary ſervice of the Emperor, either about his perſon, or in the Wars, or in the Government of any Province. If they be ſickly, and ſo their health like to be endangered by long travel; if they are poor, and have not wherewithall to maintain their Families in their abſence, or cannot furniſh themſelves with neceſſaries for the Voyage, and the like; ſo that it is in a manner wholly left to their li-

berty and choice, and is to be measured and directed by their convenience and interest. Yet notwithstanding there is so much of merit in it, and such reputation gained, every one thinking himself, as the more holy, so the more fortunate, as if they had gone to take possession and secure themselves of a particular place in Paradise, that several thousands flock there continually every year, and in their numbers at least out-do the *Christians*, who live among them, whose zeal and devotion carry them to visit the holy Sepulchre of *Jesus* in *Jerusalem* at the time of *Easter*. The ceremonies are too many and too idle to be put down here minutely and in detail; the chiefest and most remarkable are these which follow, as they were communicated to me by a curious and learned *Renegado*: They all afterward meet on the Mountain *Arephat*, not far from *Mecca*, and are there at the farthest by the ninth day of the month *Dulhaggi*, where they sacrifice, and put on their holy

Cove-

Covering or Blanket, of which preſently.

The *Haggiler* or Pilgrims put on a white woollen Coat, and hang about their necks a white Stole, all their other Clothes being caſt off, pairing their Nails, cutting their *Muſtachios* and Beards, and ſhaving their Pubes, Head, and Body, or waſhing their Body, at leaſt their Head, Feet, and Hands, and after perfume themſelves and ſay their prayers. By this they become *Muharrem* or *devoted*, and are obliged to abſtain from all obſcenity of language and ſtrife, even from hunting and looking after game, & do not dare ſo much as to kill a Louſe, or put on their other Clothes, Turbants, or Caps. Yet they may go to a *Bagno* or Houſe for ſhade, or into a Bed.

Upon their entring *Mecca*, they go ſtrait to the firſt *Moſch*, and then to the Black Stone, which they fooliſhly imagine the *Patriarch Abraham* uſed to ſtep upon to mount his Camel, and ſay their prayers there,

there, and kiſs it and rub their Chaplets of Beades upon it. The whole remaining Ceremony conſiſts in ſacrificing Sheep, in proceſſions about the wall of the Sepulchre of *Mahomet*, and to the neighbouring Mountain, and to the Rock, in which as they pretend with the like certainty, are ſtill to be ſeen the footſteps of that *Patriarch*. Several in their return, to make their pilgrimage compleat and more meritorious, viſit *Jeruſalem*, for which they preſerve a great veneration; the ordinary name whereby it is known and called in their diſcourſe, being *Kuds*, or the *Sanctuary*, or the *holy City*; to which they add the additional titles of *Sherif* and *Mubarek*, or the *noble and bleſſed holy City*. Here they come to worſhip and ſay their prayers in the *Moſch*, which is built upon the top of Mount *Zion*, in the very place where *Solomons* Temple ſtood, once the *Mountain of Gods holineſs, and the joy of the whole Earth, and ſtill beautiful for its ſituation*. This like the Chappel

Their viſiting of *Jeruſalem*.

pel at *Mecca*, they eſteem ſo holy, that it is only lawful for a *Muſulman* to enter into it. If a *Chriſtian* or *Jew* ſhould but lift up the Antiport, and ſet one ſtep into it, he profaned it, and indeed the penalty of ſuch a curioſity would be, as they give out, no leſs than death, or at leaſt they would force them upon a neceſſity of redeeming their life with the loſs and change of their Religion. Yet ſome *Greeks* have been ſo curious, who have ſpoke *Turkiſh* admirably well, and known all the Rites and Cuſtoms uſed in their Worſhip, as to put on a Turbant and diſſemble their Religion, and enter boldly therein, who report upon the beſt ſurvey and obſervation they could make, they could ſee nothing extraordinary or differing from what was in their other Churches. So that it ſeems nothing but the holineſs of the ground in which it ſtands, derives upon it this great luſtre and veneration, and makes the *Turks* ſo cautious and ſuperſtitious how they admit ſtrangers.

All

Their care of their behaviour upon their return from *Mecca.*

All upon their return are mighty zealous in the obſervations of the leaſt punctilio's of the inſtitutions of *Mahomet*, and particularly abhor the very thought of Wine, or any other prohibited liquor, and would not drink a drop of this, if it were to ſave their lives. Some put out their eyes, who have been bleſt with the ſight of the Tomb of their *Prophet*, as if they cared for nothing in the world afterward. Others impoſe upon themſelves a ſilence of two, three, or four years, and ſometimes longer, and upon no provocation or danger will open their mouths to ſpeak a word. This is to ſeveral the great comfort and triumph of their lives, that they have been at *Mecca*; and for the merit of thoſe weary ſteps they have taken, and of the prayers they have offer'd up at *Mahomets* Shrine, they flatter themſelves they ſhall not fail of entring Paradiſe, though in all other things they be as very *Turks* as they were before they ſet one foot forward upon their journey.

ney. The *Grand Signor* every year ſends a conſiderable preſent to *Mecca*, and Clothes for the covering and adornment of the Temple *Kaabe*, at which time the old is taken down; and happy is he who brings home a rag of it with him, which he preſerves ever after, as a holy relique and a powerful Amulet againſt all danger whatever; and with the ſame care, as the Inhabitants of *Catanea* do the Vail of St. *Agatha* againſt the eruptions of *Mongibel*.

Their other Feſtivals.

The other principal Feſtival days are theſe. On the twelfth night of the month of the former *Rabbia*, they celebrate the *Birth of Mahomet*, hanging out Lamps at their *Moſchs*, which with them is the moſt uſual ſign and expreſſion of their triumphs and rejoicings. At this time they employ all the wit and eloquence they have, as little or as great ſoever it is, but far different from *European*, and indeed conſiſts only in phantaſtick and ſwelling expreſſions after the *Eaſtern* way, flowing from a groſs and uncultivated fancy, with-

without any great depth of reaſon or ſence; which practiſe might put ſeveral *Chriſtians* to the bluſh, if they were not hardened into immodeſty and an obſtinate humour by their conceitedneſs, who refuſe to pay that reſpect to the memory of the Birthday of their *Saviour*, which the *Turks* ſo zealouſly pay to that of their falſe *Prophet*.

On the twenty-ſeventh night of the month *Regeb*, is the Feaſt of the *Aſcenſion of Mahomet into Heaven*; a Fable ſo ridiculous in its whole compoſition and circumſtances, that nothing but abſolute ſottiſhneſs can admit it as credible; but yet as groſs and fooliſh as it is, they believe it with the ſame certainty, as that there was ſuch a man.

The fifteenth night of *Shaaban* is called *Baratghege* or the *Night of Priviledge*, in which they ſay was conveyed a Sword out of Heaven into the hands of *Mahomet*, and an Inſtrument at the ſame time, commiſſioning him to draw it, and make

uſe

uſe of it againſt the *Chriſtians* and all others, who ſhould oppoſe the propagation of the new Religion.

In the twenty-ſeventh night of *Ramazan*, is the Feaſt of the *Deſcent of the Alcoran*; which is the cauſe why the *Impoſtor* thought fit to conſecrate the whole Month to more than ordinary devotion, being the holieſt time of the year. And to encourage them to ſpend this Feſtival in the exerciſes of Religion, they keep up and ſupport the credit and reputation of it with a pretended priviledge from *God*, that whatſoever petitions they put up from *Jatzi*, or an hour and half in the night, until the Sky opens, (as they ſpeak) and the day appears, ſhall be infallibly granted, and that *God* has decreed and determined this; and therefore they call the prayer at this time *Kadar namaſi*, or the prayer of *predeſtination*.

The Miniſters of their Religion.

There is a fixt and eſtabliſhed diſtinction of order and degree among the Miniſters of their Religion; the chiefeſt of which is the *Mufti*, who *Mufti*. is

is often too conſulted in Civil affairs and controverſies, which ſeem to have little or no reſpect and dependence upon Religion; and ſo may be lookt upon under the notion of a ſupreme Judg under the Emperor, as well as of a Chief Prieſt. He is the great Doctor and Oracle of their Law, and Heir (as they ſpeak) of the Doctrine of the Prophets and Apoſtles, the Fountain of vertue and knowledge, one who can reſolve all the difficulties of Religion, and who has a Key to open all the treaſures of truth; for by theſe and ſuch like fooliſh characters do they repreſent him. Let him be never ſo dull and ſtupid otherwiſe, either through a natural incapacity, or age, or any other defect, if he be preferred to the *Muftiſhip*, as ſome have been out of a capriccio by ſome Emperors, preſently he becomes infallible; his deciſions are ſacred and authentick, and his authority is unqueſtionable and received without any diſpute or debate, and his dreams are lookt upon as inſpiration, as being

being *Mahomet*'s repreſentative. Though he poor man, conſcious to himſelf of the Cheat, uſes to be over-modeſt, and is aſhamed to aſſume this inerrable power, and ſubſcribes his Sentence with this uſual Expreſſion, *God knows better*; which is yet no bar to the Peoples opinion and eſteem of him; and no one under the Emperour dares paſs judgment contrary to his determination. To keep up this veneration of the *Mufti* in the People, the Emperour deſcends from his State, and as ſoon as he appears before him, riſes up and advances leiſurely ſix or ſeven ſteps towards him, and permits him to kiſs his left Shoulder; whereas the chief *Vizir* is only permitted to kiſs and ſalute the hem of his Veſt, though to do ſome little honour to his firſt Miniſter he makes a ſtep or two forward to meet him. The Emperour makes great uſe of him in his private Councils, and ſcarce ſits upon a great deſign without his advice, to make it take the more among the Souldiers and Peo-

ple, who assure themselves both of the lawfulness, and convenience, and necessity of an Expedition, and flatter themselves too with the good success of it, if it be ratifyed by his consent, and blest by his Prayers and encouragement. If reason of State judg it necessary to strangle or take off the head of a *Vizir*, any other *Bassa* or General of the *Janizaries*; the *Mufti*'s consent will vindicate the execution, and stop the clamours and discontents of the Soldiers and People: who by this are made to believe, that the person cut off deserved to die according to the Law; and that it is a piece of Religion to submit to the Emperours Pleasure, and the *Mufti*'s determination noless than to the Will of *God*. The Authority of the *Mufti* being so great, the Emperour will not trust a matter of that consequence to an election, knowing that the keeping up his Prerogative in the disposal of such an office to a fit person, who shall comply with his humour and the necessity of State, is a just piece of Policy,

Policy, on which may oftentimes depend the ſafety and ſecurity of his Perſon and Government. Although uſually he prefers one of the *Cadileſkires* into the place of the depoſed or dead *Mufti*, if he be for his turn. But in caſe the *Mufti* ſhould prove refractory and diſturb his Councels by throwing in ſcruples of Conſcience, and refuſe to obey and confirm his Orders, though they be never ſo unjuſt and unreaſonable; they are not long to ſeek for a remedy; and as if the ſpirit of infallibility, wherewith he was before inveſted, immediately upon this fooliſh act of disobedience, left him to his pure natural condition; then he is ſaid to dote, and to be infatuated, and to forfeit his diſcretion and underſtanding, and is hereby rendred unworthy of ſo holy and ſupereminent a dignity; and one preſently is ſubſtituted into his place, who underſtands better the Arts of compliance and Courtſhip, and will receive as an Oracle whatever comes propoſed to him out of the *Sera-*

lio. The *Mufti* by his place always moves with the Emperour; none of his Retinue more conſtantly attends him, that he may be ready to aſſiſt with his Councel at all times in caſe of doubt or difficulty. This high place lies in common to any one, whom the Emperour ſhall think fit to dignifie and honour with it, and is not confined to the Kindred and Poſterity of *Mahomet*, as ſome through a miſtake have affirmed.

I am fully aſſured the *Mufti* ſometimes acts as a meer Politician and Counſellor of State, though the advancement of Religion is always the pretence, as it happened upon a debate before the Emperour much about the year 1669. when there were diſpatched two Gentlemen out of *Croatia* with full Commiſſion to treat about their becoming tributary to the *Grand Signor*, from ſeveral of the Nobles of the *Roman* communion, who afterwards had their heads ſtruck off at *Newſtadt*, upon the aſſurance of his aſſiſtance and protection againſt the Emperour

rour of *Germany*, whoſe Government they had ſhook off, and thought to juſtifie and ſecure their Rebellion this way. *Muſtapha Caimacam* of *Adrianople* was againſt their being received, as being againſt the Peace made ſo ſolemnly after the battel of *Rab*; and beſides very politickly remarqued, it was no fit time while they were involved in ſo troubleſom and expenſeful a War with the *Venetians* in *Candia*, to bring the *Germans* upon their backs, which would inevitably follow; but the *Mufti* was as zealous and fierce for their being taken into protection, alledging that the *Port* was the refuge of the world, and that the Intereſt of Religion as well as of State would be advanced by ſuch an acquiſt, which the Chriſtians themſelves would maintain and make good to them, and that this was of greater obligation, than the ſtrict obſerving of a Treaty, that the misfortunes of the laſt *Hungarian* War forced them to ſubmit to. The Emperour diſtracted with ſuch different

Counſels, would reſolve nothing till he had received the opinion of the *Vizir* then before *Candia*; but before that could be brought back, they had certain intelligence, that *Croatia* was over run with an Army of Thirty thouſand, and the whole force of the diſcontented and rebellious Nobility defeated, and not an Acre of Land left to plant a *Turkiſh* Garriſon in.

Cadileskires.

Next to the *Mufti* are the two *Cadileskires*, the one of *Anatolia*, who has the precedence, and the other of *Rumuli* or *Thrace*; the authority of which latter, notwithſtanding the ſeeming reſtraint of the name, is extended as far as the *Turk* has any Dominions in *Europe*. Theſe formerly were, as their titles literally ſignify, *Judges of the Army*; and perpetually attended the Camp to adminiſter Juſtice among the Souldiers, that ſo the Diſcipline of War might receive ſupport, and be maintained, and kept up better by the aſſiſtance of the Law; and little quarrels that might ariſe among them,

them, might be the more fairly determined, and capital punishments inflicted according to the demerit of the Criminals. This was the design of their Original Institution; but at present they only assist the *Vizir* or his Deputy, in deciding civil Causes, and exercise no authority and power over the Souldiers, who have long since extorted this Priviledge from the *Grand Signor*, to be tryed only by their respective Commanders and Officers. They have carried before them a Pole or Spear, on the top of which hangs horse-hair, as an Ensign of Honour; to support which, besides what they get by bribes and fees from the parties contending, which are greater or lesser proportionally to the quantity of the Sum, about which the Suit is commenced, They have a daily allowance of Five hundred Aspers out of the Exchequer, according to the Canon established by the Emperour *Suleiman*.

The *Mollas* challenge the third place: who, under the *Bassas*, are *Mollas.*

Judges and Preſidents of Provinces: in the chief Cities of which they reſide, and to whom the *Cadies* or inferiour Judges are obliged to give an accompt of their Judicature. Their pay is out of the Publick Treaſure, which is never leſs than Three hundred Aſpers a day, but always under the allowance of the *Cadileskires*. The firſt deſign and intent of the allowance was agreeable to Equity and Juſtice, that they might live handſomly and well, and never be forced to deſcend to baſe Arts and ways of gain, unworthy their places, or be under the temptation of perverting the Law for reward and gain. But this does not ſatisfie and content their avarice, who are not aſhamed to extort Money and Preſents from the ſeveral Parties, who muſt this way defend their Cauſe, if they would not have it miſcarry, be it never ſo juſt and equitable in it ſelf. This is the beſt and moſt effectual Plea they can poſſibly make: for certainly if Juſtice be to be ſold in any part of the world,

world, it is in *Turkey*. For though they may pretend Religion and Conſcience, and may ſeem nice in determining ſome Suits; yet it is both known and ſadly experienced, by poor Chriſtians eſpecially, if they implead any *Turk*, that they are horribly corrupt, and men of no faith or honeſty, and judg the cauſe on his ſide, who has given the greateſt bribe; though to free themſelves from the infamy and guilt of injuſtice, they alledge ſeveral trickiſh ſubtilties out of the *Alcoran*, and from Tradition, and to ſtave off the injured perſon from purſuing his right, and proſecuting his complaint. Theſe are reckoned among the number of Church-men, the Law by which they judge and determine Caſes, being as much a part of their Religion, and founded in their *Alcoran* and *Sunna* or Tradition, as the Rites of their Worſhip: and although they have nothing to do in the *Moſchs*, and ſuſtain only the office of Civil Judges; they are accordingly advanced to the higheſt dignity

dignity a Church-man is capable of.

Imam, or Pariſh-Prieſt.

Every *Moſch* has a Prieſt peculiarly belonging to it, who is called *Imaum*. In the royal *Moſchs* and others that be endowed, ſeveral are maintained, who take turns in celebrating their office, or elſe for greater Decorum and State officiate together. A ſmall proportion and meaſure of Learning is a ſufficient qualification of a *Turkiſh Prieſt*; there is no great need of any prævious ſtudy, or a peculiar education and deſignment to make any candidate fit to take the care and Government of a *Moſch* upon him. For the moſt part if he can but read the Prayers, and write and recite a few Verſicles out of the *Alcoran*, and be no way ſcandalous in his life, though he has been at a Trade all his life long, he is very capable, if he can get to be nominated to fill up any vacancy; and in caſe of any miſcarriage or unfitneſs degraded as it were from his function, and he contentedly returns to his Trade again, and one of

of his Neighbours is preferred into his place. The great *Vizir* is Patron of moſt of the richeſt *Moſchs*; the chief *Mufti* diſpoſes of others; the *Kizlar-aga* or chief of the black Eunuchs recommends perſons to ſucceed in the vacant places of the royal *Moſchs*; the *Capi-aga* challenges a right, where any of the Pages of the *Hiaz-oda* or Chamber have been founders, as having been bred up under the care of his Predeceſſors. To other places of leſſer value the recommendation of the people is ſufficient, who upon producing his Letters Teſtimonials to the *Vizir*, or any of his Deputies appointed for this purpoſe, are forthwith admitted and confirmed. The greateſt allowance as far as I could learn any of theſe could pretend to, is Sixty Aſpers a day; though ſome are content with a ſixth part.

The vaſt number of Prieſts may be collected from the great number of Churches, which are every where to be met with. They ſtand very thick in *Conſtantinople*, *Pera* and *Galata*, and

The great number of *Moſchs*.

and the Towns ſituated upon the *Boſphorus*. In the Country the pooreſt Village whatever has a *Moſch* in it; and if it be large, two or three; if the Inhabitants be *Turks*, which I add, becauſe ſome Chriſtians are permitted to live by themſelves, without the mixture of any *Turks*; which is particularly indulged to thoſe, who live in Villages about eight or ten Miles from *Conſtantinople* toward the *Boſphorus*, and not far from the *black Sea* (in one of which, *Belgrade*, ſeated in the middle of a Wood, my Lord Ambaſſador had his *Villa* or Countrey-houſe) who are obliged to take care, that the ſeveral Channels, which convey the water from the numerous Springs ariſing not far off, be kept clear and unobſtructed, and the water have a free paſſage to the Aqueducts, the glorious work of *Valentinian*, and long after reſtored to their former uſefulneſs and magnificence by *Suleiman*, who for this one thing, if there had been nothing of Victory and Conqueſt elſe in his Reign, had deſerved the

the title that uſually is beſtowed upon him.

All the *Moſchs* are endowed by their reſpective Founders: for upon no other condition are any allowed to build. To preſerve order and unity among ſo great a number of Prieſts in every great City, as *Adrianople*, *Pruſia*, *Smyrna*, and the like; there is one who preſides and exerciſes authority over the reſt, who is called *Muſti*, whom they conſult in all caſes of ambiguity and doubt, and whoſe Sentences and Orders they dare not diſobey.

Sermons. Sometime in the greater Churches Harangues and Diſcourſes are had before the People, but not weekly upon a *Friday*, or any other fixt day, this not being the proper employment of the ordinary *Imaum*, or Pariſh-prieſt, whoſe Talents and parts do not uſually lye that way. They are performed with a great deal of ſeeming zeal, earneſtneſs, and devotion; their chief Argument being a Religious or Moral duty, as frequency of Prayer, Juſtice, Charity, and

and the like. These Preachers, whom they call *Schercks*, who have had their Education in a Colledge or Convent, and have spent their time in the study of the *Alcoran*; and its several Commentaries, are mightily followed, and had in great veneration, and what with their fluency of language, and pretensions to extraordinary measures of devotion and cunning, have a strange kind of influence upon the people, and sometime are made use of as fit and proper instruments to work upon them.

Readers of the *Alcoran*. Besides these, several are by their places and offices to read the *Alcoran*. Of which sort are about thirty in number in some of the royal *Moschs*, who either there, or in the Chappels adjoyning, where the Emperours and the Great Men lye interred, read over the *Alcoran* every day, each one taking his Section. To which are joyned others, who have a Pension allowed them to come there, and say daily Prayers for the dead. The rest who belong to

to their *Moſchs*, are inferiour Officers and Servants of the Prieſts, whoſe employment is to call to Prayers, to look to the *Alcoran* and Prayer-Books, to take care of the Mats and Carpets, to light the Lamps, to keep the Church neat and clean, and the like.

The *Cadyes* are the inferiour Ju- *Cadyes.*
ſtices, placed almoſt in every Village to ſee good order kept among the people, to adminiſter Law and Juſtice, to decide Differences, and to puniſh Offenders, which they do with ſeverity enough, unleſs they buy off their puniſhment. This power they uſually buy at a dear rate; and that they may be no loſers by the bargain, they ſell Juſtice as dear, and upon every ſlight occaſion, oppreſs the poor Chriſtians, make *Avanias*, and demand Sums of Money upon a pretended fault or breach of the Law, and oftentimes force Travellers to give them ſo much Money in *ſpecie*, as they ſet upon their heads. Such greedy Extortioners are they, as moſt *Francs* know,

know, who have travelled far into the Countrey, by their ſad experience. As for Preſents, they expect them of courſe upon their firſt coming into their Towns; and as if they were due and recoverable by Right and Law, as well as by injuſtice and violence, if we have been a little ſlow in making them, they have ſent an Officer to demand them. For as ſoon as the News of the arrival of any *Weſtern Chriſtian* is brought to the *Cady*, he ſeems ſure of a prey. Before we ſtirred out of our *Caravan-ſerai*, which the piety of the *Turks* hath built for the uſe and accommodation of Travellers, to view the Antiquities of any place, we were firſt to obtain the leave of the *Cady* by a Preſent of Coffee, or Pepper, or Sugar, and ſometime of all three; and unleſs we had done ſo, we could have had no ſecurity, (for by ſome deviliſh trick or other he would have put us to a greater trouble and expence) which together with the neceſſary guard of Souldiers to attend, makes travelling

ling ſo dear and chargeable in *Turkey*. Coming to Anchor on the North-ſide of the Caſtles at the *Dardanels*, where is the narroweſt ſtrait of the *Helleſpont*, as they force all Ships to do that come from *Conſtantinople*, and to lie there three Suns to ſearch them, if they have no Contraband Goods or Slaves, which have made their eſcape from their Patrons; we went aſhore, and had ſcarce paſt through a Street or two in *Seſtos*, but we were overtaken by an Officer ſent from the Governour to bring us before him: we underſtood the meaning of it, and therefore in our way to the Caſtle bought ſome Coffee Powder, for a Preſent, which we put into his hands, who after ſome idle queſtions diſmiſt us. But for the moſt part in our Land-voyages, we prevented the demands of the ſeveral *Cadyes*, out of which number I except the raſcally Cady of *Sardes*: He hearing that there were ſeveral Franks got into the publick Chane, very imperiouſly ſent for his Pre-

ſent; we replied, that we had the Emperor's Paſs to exempt us from all injury and exaction, and to travel unmoleſted; for ſuch a one two Engliſh Gentlemen had procured at *Conſtantinople*, paſſing thence over land to *Smyrna*, which they gave us to make the beſt uſe we could of it in our Voyage to the *Churches*. But the truth is, we did not rely ſo much upon the Paſs, as our number and the weakneſs of the Village: For this once glorious City the Metropolis of *Lydia*, which has nothing of its ancient glory and ſtate left, unleſs that the great ruines ſhew what it has been before Earthquakes and War, and the barbarouſneſs of the *Turks* had cauſed thoſe horrid and frightful deſolations there, is become a very pitiful and deſpicable place, made up of a few Hutts and Cottages. Pretending to be ſatisfied with the ſight of our Paſsport, he counterfeits reſpect and civility, and deſires us to give him but half a Dollar; but by the advice of the *Janizaries*, we did not think

think fit to give him, being ſuch a low-ſpirited Fellow, not ſo much as a ſingle Aſper; upon which denial he could not contain his weak paſſion, and therefore ſeverely forbids a poor Chriſtian, that we employed in buying us ſome Proviſions, to be any way aſſiſting to us. Afterward when we were at leiſure to reflect upon what we had done, we began to condemn our ſelves or our Imprudence, that might have given us ſo much trouble, which for ſo ſmall a Sum as was demanded, might have been better prevented, being afterward ſenſible, that neither our Swords nor Paſs might have been of ſufficient proof againſt his rage and madneſs.

They look upon the *Alcoran* as containing not onely the Word and Will of *God*, dictated by the Angel *Gabriel* to *Mahomet*, concerning the Rites and manners of his Worſhip, but the body of the Civil Law referring to matters of Juſtice and Government; and therefore, as I ſaid before, uſe its authority in *Alcoran.*

the deciſion of Caſes that happen daily in converſation and commerce; and where it is defective, as it muſt needs be, they call in to their aſſiſtance their *Sunna*, made up of the Sayings and Acts of their *Prophet*, derived down to them by Oral tradition, from Father to Son, as they pretend, and of equal authority with the holy Book: and becauſe innumerable caſes happen, that are ſo perplext and confuſed, that neither written nor traditional Law have made any proviſion for them, equity and right reaſon are to interpoſe and determine, but no where are leſs practiſed than in *Turkey*, where the *Cadyes* make all to bend to their covetous humour; and yet to keep the fraud from being diſcovered, wreſt ſome obſcure ſentence of the *Alcoran* in defence and favour of their unjuſt determination.

Sunna *or* Tradition.

Colledges

The *Cadyes* are neceſſarily bred up in the knowledge of the *Mahometan* Law, to qualifie and fit them for their office; to which purpoſe there

there are Colledges, endowed by Emperors and great men in moſt of the great Cities, for the Education of Youth; and Profeſſors, men of great age and experience and learning, appointed to direct and govern their Studies, whoſe office and place procure them great reſpect among the people, they ſeldom walking in the Streets, but are mounted upon excellent horſes, richly capariſon'd, which is indeed the uſual Grandezza of the *Turks*, and what all men of authority and faſhion uſe, having two or three Slaves walking by. Profeſſors.

Some of theſe receive for their Salary about three hundred Aſpers a day, and oftentimes are preferred to a Mollaſhip, whom they preſume by their long ſtudy to have digeſted the whole Law, and to be perfect Maſters of it: They are obliged to teach publickly the young Students twice a week, on Saturday and Monday, and to exact an account of their behaviour, and of the progreſs of their Studies: and if upon Their Allowance.

examination they find the ſucceſs anſwerable to their expectation; after a ſet time they have the degree and title of *Daniſhmend* or *Learned* conferred on them. Each has his Cell, over a ſet number of which is placed a Superviſor to prevent idleneſs and the practice of worſe vices. According to the fame of their merit, ſome are preferred to places of Judicature, others to rich Moſchs, who together with ſome of the Derviſes bred up in their Convents, prove the great Preachers, and have that mighty influence upon the people, as before was mentioned.

Officers under the Cadyes.

Every *Cady*, beſides an Actuary and Apparitor, and ſuch like Officers, has his *Naip* or Aſſiſtant, who ſees that the Weights are juſt, and the Proviſions which are brought to the Market, be wholſom, and ſold at a moderate price; for which purpoſe they walk the Streets and enter into Shops, and thoſe of Bakers eſpecially, whoſe bread if they find wanting of its juſt weight,

beſides

beſides a pecuniary mulct they impoſe, they oftentimes throw them into Priſon; or if the fraud be but light, they bring them out and drub them upon the place. But for all this pretended juſtice and ſeverity, if they bribe but the Officer before-hand, they may cheat the people ſecurely.

Turks pitiful to dumb creatures.

I found the *Turks* exceſſively pitiful and good natured towards dumb creatures, ſoon putting them out of their pain, if they were neceſſitated to kill them. Some buy birds on purpoſe to let them fly away and return to the liberty of the Woods and open air. The Vultures fly up and down the Courts of the great houſes in the City, as if they had perceived by natural inſtinct, that *Mahomet*, whoſe birds they are fancied to be, had forbid under a penalty any one to ſhoot at them. The Storks, which in the Spring-time return out of the Southern Climates to the very ſame Neſts the ſharpneſs of the Winter drove them from, enjoy their natural liberty

without the leaſt moleſtation; and if at any time in our travels we ſhot at them, our *Janizaries* would take it amiſs, and look upon it as ominous, as if ſome miſchief would certainly befall us for our cruelty to the poor innocent birds. For though they uſe hawking, and take them with Birdlime, and ſometime uſe their Guns and eat their fleſh, yet they are not very much accuſtomed to ſuch dainties, and never kill them for the ſport and pleaſure of it, eſpecially if they are not proper and good for food; which is the reaſon of the great number of Cormorants and other ravenous Fowl hovering over the *Boſphorus*, and the arm of the Sea that divides *Pera* from *Conſtantinople*. But above all they ſeem to have a peculiar love and kindneſs for Dogs, which yet are the ugliеſt and of the worſt Race that ever I ſaw. They will not indeed admit them into their houſes, becauſe they are unclean creatures; but however leſt the Winter-air ſhould be too ſharp and piercing, there

Their love of Dogs.

there are diſtinct Kennels in every ſtreet, to which they peculiarly belong, and a daily proviſion is made of water put into hollow Pits. I have obſerved ſome mighty tender-hearted *Janizaries* go to a Bakers ſhop and buy an Aſper or two of bread to beſtow by way of charity upon them: when at the ſame time, if a poor Chriſtian had been ready to periſh for want of a little relief, the ſight of ſuch a miſerable object would have no way moved them to pity: and though they are ſo troubleſom, in the night eſpecially, no one dares either ſtab them or poyſon them without danger of being ſtabb'd himſelf if the fact were diſcovered. How idly and fondly ſuperſtitious they are herein, will appear by the enſuing relation, which though it hapned in the time of *Achmet*, yet ſtill holds true, and repreſents their preſent temper. The Plague raging very hot, the Emperour and the Baſſas at laſt ſeemed to make a mighty diſcovery, that it was neceſſary to deſtroy

deſtroy the Dogs in and about *Conſtantinople*, to prevent the further ſpreading of the Infection: but the *Mufti*, who was conſulted in this weighty Affair, would by no means give way to ſo bloody and cruel a ſentence, maintaining it was altogether unlawful; and that he might not ſeem to be peremptory without cauſe, he added this momentous reaſon, that *Dogs had ſouls*, and therefore were to be exempt from this univerſal and horrid carnage. But it was a plain caſe, ſo great a number of Dogs was a real miſchief: what therefore was to be done in this great ſtrait and perplexity of mind? Upon the *Mufti*'s ſentence they recalled the former order about their ſlaughter, and reſolved to tranſport them over the Water to *Aſia*-ſide; above fifty thouſand were found upon the Muſter, and carried over to *Scutary* and the Neighbouring places; but though they were out of ſight, yet they were not out of mind; and their care of them ſeemed to be doubled, and

Proviſions

Proviſions were ſent daily over to keep life and ſoul together, in compliance with the *Muſti*'s learned and philoſophical determination; till at laſt growing weary of the expence and trouble, and fearing they might infect the places where they were, with great trouble and reluctancy of mind they conveyed them to ſome of the uninhabited Iſlands that lie in the *Propontis* toward the Bay of *Nicomedia*, where they were famiſhed. But the City ſince is ſo peſter'd with them, that I believe if a new Muſter were now made, the number would be found to be greater. No one muſt offer to kick or touch any of them; if a Chriſtian does this by chance, they impute it to his hatred and ill will, and will be ſure to chide, if not beat him for it: as one in a great fury askt a *Chriſtian*, who through great haſte and careleſneſs trod upon a Mangey Curr, that lay in the way, *Thou Infidel, how doſt thou know, but that thy fathers ſoul is in that poor dog?* ſhewing by this his love to the dog,

dog, and his zeal for his opinion: for he was one of thoſe who maintained the idle Pythagorean dream of a μετεμψύχωσις or tranſmigration of Souls.

The opinion of Fate.

They ſtill retain the abſurd principle of fate, which is the genuine iſſue of their groſs ignorance and barbarouſneſs. This makes them encounter the greateſt dangers of Death with ſuch deſperate boldneſs; fearleſs and ſecure, as to their thoughts, in the time of a raging Plague. The contagion does not hinder them from viſiting perſons infected, with the ſame freedom, as if they were only ſick of an ordinary Fever; they wipe their faces with the Handkerchiefs of their dead Friends, and put on the very cloaths they but lately died in: their confidence being grounded upon this fooliſh belief, that every man's deſtiny is written in his forehead, and not to be prevented or kept off by care or Medicine, that the term of life is fatal and peremptory, and that it is in vain to go about

about to extend it beyond the ſet Period; and that Phyſick is to be taken not to prolong life, but to take off from the anguiſh and bitterneſs of death, and to make the pangs of it the more tolerable and eaſie: and that it is a piece of folly to think to eſcape. This error deſtroys thouſands of them yearly, who haſten their own death by their conceitedneſs and folly: which is true of the common people eſpecially, in whoſe minds this fancy is ſo rooted, that they think it a kind of Sin as well as weakneſs to relinquiſh their houſes, and retire to more wholſom air; what, ſay they, is not the Plague the dart of the *Almighty God*? and can we eſcape the blow that he levels at us? is not his hand ſteady to hit the perſons he aims at? can we run out of his ſight, and beyond his power? thus calling in the belief of ſome of the Divine Attributes to the maintainance of it. Indeed ſome of the *Cadyes*, who ſeem to be the only men of deep ſence and underſtanding

ing among them, are aware of the pernicious conſequences of this Doctrine, and when the Plague grows hot and violent, provide for the ſafety of their Families by a timely flight into the neighbouring Villages, where they keep them till the fury of it is ſpent; while entire Families (and one I heard of in our time in *Galata* conſiſting of ſix and thirty perſons) which have ſtay'd behind, have been deſtroy'd.

The Plague rages among them often.

The Plague neceſſarily diffuſes its Poiſon among them, having no Antidotes and Preſervatives againſt it, or Remedies to make uſe of when it has ſeized upon them: By ſuch a general neglect and promiſcuous mixing one with another the diſtemper is heightned, and makes great waſtes, eſpecially toward the end of Summer, when the heats are ſo exceſſive, and the Fruits, and the Melons and the Gourds ripen, which both *Turks*, *Greeks* and *Armenians* much indulge themſelves in. *Conſtantinople* is ſcarce all the year long free from the Plague, although it remits

remits of its fury in the cold weather, the naſtineſs of ſeveral places of the City, and the ſtoppage of their common ſhores, and the dead dogs putrifying in their ſtreets contributing much to it; which the wiſer ſort cannot but acknowledg; but they are ſo uſed to the Plague, that they are not much ſolicitous about it. They do not think of making any publick Prayers and Interceſſions, till a thouſand bodies are carried daily out at *Adrianople* Gate to the publick places of Burial, which lye in the plain without the City, and are extended from the *Propontis* to the Haven. For though it be an arrow that cannot be put by, yet they acknowledg it is in the hand of God, and that he can ſtop it if he pleaſes; and ſo are forced at laſt to acknowledg the weakneſs and falſity of their own Principle. At ſuch times, as alſo when the affairs of the Empire are in an ill poſture by reaſon of War, the *Grand Signior* and *Muſti* attended by the *Baſſas*, and a great number of Prieſts in

in ſolemn proceſſion, paſs over the Water to *Pera*-ſide, where upon a high hill a little above *Kaſim Baſha* in that part of it they call *Okmidan*, where at other times the better ſort of *Turks* uſe to ſhoot (which is one of their greateſt exerciſes) on the edge of it toward the South-eaſt is a little Square of about twenty paces long, andas many broad, hemm'd in with Freeſtone about two foot from the ground, where I found a ſtony Pulpit aſcended to by ten ſteps; on the top of which the *Muſti* makes his prayers: after which Ceremony is over, they think they have done all they can do, and leave off all further care. This is their great argument of comfort upon the death of their friends, that it is the decree and pleaſure of *God*, which they are to ſubmit to, and that all humane counſels and remedies are ineffectual againſt his will, (which is a great truth in it ſelf, but very much miſapplied by them) and that ſo long they are to live, and not a minute longer: as I remember a

Turk

Turk who eſcaped being buried under the ruines of a wall, that fell as he paſt by, ſaid, when he was recover'd from his ſurprize, *Egel ghelmedi*, that *the hour of his death was not yet come*, without giving God thanks for his great deliverance.

Their reverence of God.

Some of them indeed ſeem to have a great reverence and fear of God, which they ſhew both by their geſtures and diſcourſes, whenſoever they have occaſion to mention his name; referring all things, not only the events of war, or any great undertaking, but of a journey, and the private concerns of their life, to his will and diſpoſal, ratifying their promiſe and purpoſe with this condition, *In Shallah, if God will*; beginning nothing of any moment, not ſtepping out of their door, nor mounting a Horſe but in the name of *God*. In any danger or diſtreſs they quiet their fears, and encourage others not to deſpond, with the remembrance of the mercy, power, and goodneſs of God, often

crying out, *Allah karim*, *God is gracious*, *Allah ekbir*, *God is great*, and the like; out of a ſenſe of their own weakneſs, flying to God to help and protect them; and when the danger is over, the journey finiſhed, or the deſign accompliſht to their ſatisfaction, they repeat often theſe words, *Alhemdo lillah*, *praiſe to God*, by way of gratitude and acknowledgment. This is the temper of ſome of the more religious among them.

Atheiſts among them.

There are others who run into the extreme of irreligion; Atheiſts in their hearts and in their lives; among which I may reckon juſtly enough the greateſt part of the *Cadyes*, and almoſt all the *Apoſtate Chriſtians*. Theſe latter, who conſcious to themſelves of horrid crimes, which the Laws of *Chriſtendom* have made capital; or elſe of diſſolute lives, and wallowing in brutality, that they may enjoy their luſts more freely, and without check and remorſe of conſcience, embrace the *Mahometan* Religion, look upon it

and

and all other Religions as a meer cheat, and by their lives ſhew the diſeſteem of them. The other being men whoſe underſtandings are ſomewhat refined by their education from the ſtupidity and dulneſs of the ordinary *Turks*, ſenſible of the idle fopperies of the *Alcoran*, and of the impoſture of *Mahomet*, and of the abſurdities of his Doctrine, and the inconſiſtency of it with the principles of right Reaſon, raſhly conclude of Religion in general, that it is a trick of State, and an invention of Policy; and that the belief of a *God* and of Providence is wholly owing to the credulity and ſuperſtition and unjuſt fears of mankind. Only they are ſo wiſe and cunning to conceal their Atheiſm, which they are ſo juſtly ſuſpected to be guilty of, for fear of the great danger an open profeſſion of it would involve them in. For the *Turks* are mighty zealous for the exiſtence of a Deity againſt the Atheiſt, and think ſuch a perſon not worthy to breath in

the air, who dares deny this fundamental principle of nature. And the example of ſuch a juſt ſeverity is very freſh in their memories, as hapning in the year of Chriſt M.DC.LXI, upon a certain *Mahometan*, which I ſhall here put down from the mouths of credible perſons, who knew the man very familiarly. This *Mahomet Ephendi* (which is a title of reſpect they uſually beſtow upon men of learning and authority) was born in *Larr* in *Armenia major*, a man of great eſteem in *Conſtantinople* among all who knew him, for his skill in the Law, and in the *Arabick* and *Perſian* languages, of a temper mild and ſociable, which made him covet the acquaintance and friendſhip of ſeveral *Weſtern Chriſtians*, from whom he could learn ſomewhat, and whom he acknowledged to underſtand the laws of diſcourſe, and to reaſon much better than his Brother *Turks*, whom he lookt upon as very dull and heavy fellows. His inquiſitive genius put

put him upon the ſearch of ſeveral things, and his pride and conceitedneſs were ſo great, that he thought he had found the ſecret indeed, which all the Atheiſts have been ſeeking after to quiet and baniſh thoſe fears which perpetually haunt their guilty minds. Ambitious of fame and applauſe, he ſets up for a profeſt Atheiſt, being ſo far from ſuppreſſing theſe extravagant fancies, the effect of the greateſt madneſs whatever, that he takes care to divulge them in all companies where he thought to meet with oppoſition, and diſputes fiercely againſt the being of a *God*. Whenever he went to viſit *Signor Warner*, whoſe extraordinary learning and worth derived a great luſtre upon his publick character, the firſt ſalute upon the very ſight of him was, *there is not*, meaning a *God*; to which the *Reſident* would immediately reply, *there is*; after which they would often deſcend to a cloſe diſpute about that dictate of univerſal nature, and right reaſon; but he had

ſo hardned his heart againſt all conviction, and blinded his mind and underſtanding with abſurd and irrational prejudices, and fooliſh and vain imaginations, that though he could not well ſuſtain the mighty ſhock of arguments which the learned *Reſident* level'd at him, yet he flatter'd himſelf he could fully ſatisfie them all, and that he had the better of him. But in the miſerable end of this wretch the Divine juſtice was as much ſeen as if he had been conſum'd by Lightning from Heaven. There hapning in the publick *Caravanſerai*, where he lodged, a quarrel between him and ſome *Armenian Chriſtian* Merchants, they carried him before the *Carmaçam*, who is the Governour of *Conſtantinople*, who had for his Aſſiſtant the chief Juſtice of the City, whom they call *Stambol Ephendi*. The injury he had done the *Armenians* was proved by ſeveral Witneſſes; and in the cloſe the *Turks*, who were preſent, acquainted the Judges of the temper of the man, and accuſed him

him of ſeveral impieties he was guilty of, as that he never came to the prayers of the *Moſch*, neglected the other rites inſtituted by their *Prophet*, drank Wine freely, and that in the time of *Ramazan*; and beſides, that he openly maintained that there was no *God*. The conteſtation through the zeal of the *Turks* grew very hot, and matter of fact ſeemed to be fully made out by juſt proof. Whereupon the Governour demanded of him, what he could ſay for himſelf? whether the evidence againſt him were true or no? here ſeveral unanimouſly agree, that you deny the being of a *God*. He replied without any demur or feat, you would be of the ſame mind if you knew as much as I know. They adviſe him, if he valued his life, to retract his fooliſh and impious opinion, otherwiſe they would paſs the ſentence of death upon him. They give him time to conſider of it, and expect that whatever his private ſentiments were, fear of death would make him confeſs

his belief of a Deity. But it ſeems he would be a Martyr for his Atheiſm, and choſe rather to dye than confeſs he was in an error, and diſſemble his inward thoughts; whereupon he is ſentenced to dye; he continues as perverſe and obſtinate as ever, even in the laſt moments of his life. For being ſet upon a Mule with his face toward the tail, and carried to the place of puniſhment, and admoniſht by the *Subaſhi* or Officer, who attended upon the execution, to recant his error; his only anſwer was, that the filth (for ſo I chuſe modeſtly to expreſs it) he was to eat he would eat preſently; meaning by the rude Proverb, that he was willing to dye as ſoon as might be. Thus he periſht in his folly, being between fifty and ſixty years of age, and leaving a conſiderable ſum of money behind him, infatuated by the juſt judgment of *God*, which became moſt viſible in his deſerved ruine.

Janizaries. The *Janizaries* are the ſtrength of the *Turkiſh* Empire; anciently the

the Sons of *Chriſtians*, violently taken from their Parents at ſix and ſeven years of age, as it pleaſed the Collectors, ſent into *Boſna* and *Servia* and the other Provinces of *Europe* (for by common obſervation they find the *Aſiaticks* to make the worſt Souldiers, the pleaſantneſs of the Soil, and the mildneſs of the Air having an influence upon their tempers) who take one or two out of a Family, if it be numerous; and theſe afterward embracing a new Religion, razing out the obligations of nature, and by their ſevere education hardned againſt all impreſſions of pity and good nature, prove the greateſt plagues and tormentors of their Relations, and are the cruel inſtruments of their ſervitude. The collection of theſe *Children of Tribute*, is not triennial, as ſome have fancied, but happens ſooner or later according to the neceſſities of State, and as the number and proportion of Souldiers is to be more or leſs ſupplied. *Conſtantinople*, and very many other places

Their Collection.

places are to the great joy and comfort of the poor *Chriſtian* inhabitants exempted from this diſmal exaction, and particularly all *Moldavia* and *Wallachia*; but theſe Countries being tributary and under the *Turkiſh* Government, the reſpective Princes, which they conſtitute and put out as they pleaſe, are obliged to appear with ſuch a number of Horſemen in the Field, when the Scene of the War lies either in *Hungary* or *Poland*, and by this means they enlarge their Conqueſts in *Chriſtendom* by the Arms of profeſſed *Chriſtians*. Theſe Children are called *Agiamoglans*, that is, *rude and unexperienced Boys*, whereof ſome are diſperſed into ſeveral parts of the Country, that they may the better be enured to want and labour and hardſhip, and initiated in the Principles and Rites of *Mahometaniſm*, and learn the *Turkiſh* language. Others are placed in certain Colledges, built on purpoſe for their reception, (of which ſort is that at *Conſtantinople*, and

Agiamoglans.

and another at *Pera*, hard by the Palace, the ordinary Manſion of the *Engliſh* Ambaſſadors ſucceſſively) which are the Seminaries of the Youth of this Order, and where they paſs their novitiate. Here they are under the eye of moſt rigorous, ſevere and cruel Maſters, and are forced to the vileſt offices, to mortifie them, and make them humble and obedient; here they are taught to be at the command of a beck or nod, and if any way faulty, are ſure to receive a ſevere chaſtiſement; here they learn the firſt principles and rudiments of War. This is according to their original inſtitution by *Morat*, the firſt who ſetled this *new Militia* or Army, as the word *Janizary* ſignifies; which out of reſpect to the Founder and Order is ſtill retain'd. But there diſcipline of late years has not been kept up to this great height of ſeverity, but is very much relaxed and corrupted. And becauſe that according to the uſual maxime of policy, which experience hath ſo often confirmed and rendred

little

little leſs than infallible, Empires are kept and preſerved by the ſame arts wherewith they were firſt eſtabliſht, which ceaſing, they begin to moulder into pieces: We may look upon this decay of diſcipline as a good omen, that the *Turkiſh* Empire, which has been rais'd to that great pitch and degree of glory, upon the ruin of ſo many Kingdoms and Governments, grows towards an end; the ſame fate uſually attending Governments, as ſingle perſons, that after a ſet period of years, broken with inteſtine factions and diviſions, or weakned with idleneſs and the charmes and delights of a long and uninterrupted peace they periſh and decay. They are not now ſo ſolicitous to fill up thoſe ſeminaries with *Agiamoglans*, which anciently were accounted the hope and growing ſtrength of the Empire; and indeed of late years they have ſpent ſuch a vaſt number of Soldiers in the Wars, that they cannot get ſupplies hence faſt enough to ſerve the neceſſities of War. A very conſidera-

ble

ble part of the veterance Soldiers was loſt in *Candia*, which they themſelves have called the burying place of *Muſulmans*. For by a very juſt calculation from their firſt landing in the Iſland, and ſitting down before *Canea* to the ſurrender of the chief City, what by Plague and what by Sword and Mine above four hundred thouſand periſht there; the tediouſneſs and diſadvantages of the War were ſo grievous and irkſome to them, that the *Janizaries* went thither very unwillingly and without any heart to fight, who dread all expeditions by Sea, upbraiding the Emperor with the misfortunes and ill ſucceſs of the deſign, while their Country was impoveriſh't by the *Temins*, a falſe Coin of mixt and baſe mettal, (which were imported in vaſt quantities by the *French* & *Italian* Merchants) & that the Soldiers were thrown away in *Crete*, & yet for all this, that he went a hunting. To ſupply the Siege, which made ſuch continual waſtes of them, I have known ſeveral country fellows taken from the plough, and enrolled *Janizaries* without any previous exercises

erciſes of arms. Formerly all the *Conſtantinopolitan Janizaries* were quartered in two ſpacious houſes under the banners of their reſpective officers, and kept guard and watch; but now for a little preſent they are diſpenſt from this attendance, and are permitted to marry, and accordingly ſeveral make uſe of the indulgence; the cares of the world put them upon arts of gain to maintain themſelves and their families; and natural affection takes off their minds from the purſuit and love of armes, and makes them chuſe rather to lye at home in their houſes than go into the field. They are buſied in the management of trade, and turn ſhop-keepers, and by an idle and ſedentary kind of life remit much of their warlike ambition and fierceneſs, and are become ſoft and effeminate; all their thoughts and wiſhes being for peace and quiet. But however, the privileges of the *Janizaries* being ſo great and the name honourable, they get their children admitted into the ſame order; of which

which they are very tender and ſolicitous; and leſt they ſhould any way be diminiſh't by any publick council or trick of State, there are ſeveral of their order, (I think about twelve, whom they call *Ogiack Agaler*) conſtituted as ſo many Tribunes to take care of them. Theſe Agitators are the men whom they reſpect as their Patrons and defenders, and who have ſuch a great power and influence upon them. If they give but the word, they are preſently up in arms, and the *Piazzas* and Streets are full of ſeditious tumults, and the *Seraglio* it ſelf not ſafe from their aſſaults. For they know well enough that the Government is jealous of their ſtrength, that it is in their power either to depoſe or make what Emperor they pleaſe, that they are the ſafeguard of the Empire; that *Oſman* uncle to this Emperor had a deſign of deſtroying their whole order, and ſetting up another, which ſhould be more at command and not ſo dangerous to the publick, as they are upon

on every diſcontent; that his ſucceſſors carry on the ſame evil deſigns againſt them, and that it is want of a good opportunity, that hinders them from putting the ſame in execution and practice. Whence ariſe their care and their fears; and proportionably their pride and inſolence and extravagant demands of greater priviledges encreaſe, and the diſtruſt they have of the Emperor makes them unite more cloſely and ſhew a greater regard and reſpect to their officers, who manage their intereſt. They are wholly exempt from the civil juriſdiction, be the crime never ſo directly contrary to the Laws; they are only triable among themſelves: if it be judged and proved capital, before they execute the ſentence, they firſt ſtrike his name out of the Regiſter, and then do it privately and in the night, to prevent the diſorders this unruly ſort of men are too apt to be guilty of. In every City and large Town, where they abound, there is a ſuperior officer, whom they call *Serdar*,

to

to whoſe juriſdiction they are obnoxious. He according to his orders, ſent either from the *Vizir* or *Janizary Aga* or General, muſters thoſe who are within his Province, and diſpoſes of them according to the exigences of the preſent circumſtances. If any quarrel happen among themſelves, they muſt ſtand to his deciſion; before him they can only be impleaded by others; and the partiality they ſhew to them is ſo great, that it is much better to take an injury patiently, than to go about to redreſs it by a complaint, which oftentimes too is reſented and revenged. Such an opinion they have of themſelves, that they think they may do any thing, and for all that go unpuniſht.

The General of the *Janizaries.*

It is the grand concern of the Emperor to make a wiſe choice of a General over theſe maſterful Slaves, of whoſe fidelity he may reſt aſſured, knowing the great miſchief he may do by his influence and authority; and if there be but the leaſt ſhadow of ſuſpicion, he will take

care, upon ſome plauſible pretence, to put him out of his command; the very leaſt compliance and popularity among the Souldiers would draw him within the danger and guilt of treaſon; ſo that he is forced to be ſtiff and fierce, and to draw upon him their ill-will and hatred, to keep himſelf in the good graces of the Emperour, who yet has a watchful eye over him, and entertains continual jealouſies and fears of him, though never ſo much at the devotion of the *Seraglio*. He has the Government of no Province, City, or Caſtle; has no ſhare in the management of State-affairs; is accounted inferior not only to the *Vizir Azem*, but to the other *Baſſas* of the *Port*. If ſometime he be admitted into the *Divan* or Council, he is only to hear, and never to ſpeak, but when his opinion is askt. They will not ſuffer him to nominate his *Lieutenant-General*, for fear they ſhould conſpire, and make new alterations in the Government; and juſtly; for conſidering the

the power and insolent behaviour of the *Janizaries*, it is far from being improbable, that as they have rais'd the Empire to that heigth of honour and greatness by their valour, so they will one day be the ruine of it by their mutinies and seditions.

They are continually in pay, which is various, according to the quality, age, and merit of the person, from three Aspers a day to twenty, which they receive four times a year quarterly. Their pay.

They are usually reckon'd of late years about fifty thousand; scarce a third part go into the wars together, the rest being in Garrisons upon the confines of *Hungary*, *Persia*, and *Dalmatia*, and are drawn out upon occasion. And great numbers of them are found at *Cairo*, *Buda*, and *Bagdat*, to overaw the *Egyptians*, who are of a very unsetled and inconstant temper, very prone to sedition, and desirous of shaking off the *Turkish* Government, and only to be restrained by force. Before they meet at the general place of Their number.

Rendezvous, a proportion of money is diſtributed among them, to provide themſelves with neceſſaries againſt evil events; but their chiefeſt care is to get warm Clothes, to defend themſelves from the violence of the wind and cold, and to lay in proviſion *della bocca*, as the *Italians* call it, to paſs the time of their lying in the field, or before a beſieged place a little better. Each has his Tin-pot and his Coffee, and a quantity of Pulſe, Rice, Fleſh dried in the Sun, and beaten into powder for his broth, Onions and Salt in his little Sack; this is the uſual entertainment of the Camp. Every Fountain ſupplies them with drink; for it is a crime puniſhable with death, and as rigorouſly executed at ſuch a time, to bring Wine among them. They go ſoberly to deſtroy their enemies. They permit no women to come nigh the Army. All private quarrels are forbid under pain of death; the leaſt provocation is ſeverely puniſh'd. Their marchings and encampings are

are done without noiſe; ſilence being one great part of their military diſcipline. They ever are in a readineſs to charge, and go wherever they are commanded, being fearleſs of danger and of death it ſelf.

The *Spahyes* are another great ſupport of the *Turkiſh* Empire; Soldiers who are obliged to ſerve on Horſeback by the tenure of the Lands (*Timars*) and Eſtates they are poſſeſt of; theſe being not only the reward of their ſweat and blood, but tyes and obligations to further ſervice in the field upon the firſt ſummons; each bringing ſo many Horſes with him according to the value of what he holds, which is the reaſon they do not receive an Aſper of pay out of the *Grand Signiors* Exchequer, and are therefore known by the name of *Timar-Spahyes*, or *Feudatory*, to diſtinguiſh them from other *Spahyes* who live in the Cities, and have not obtain'd a piece of Land; whoſe daily pay is very different, proportionably to the worth and merit of the perſons, *Spahyes.*

as was ſaid before of the *Janizaries*; ſome receiving twelve Aſpers, and others an hundred.

Their number.

Of theſe they reckon about twenty three thouſand in *Europe*, and as many or more rather in *Aſia*; for their number is uncertain, and encreaſes with their victories; and ſometimes a rich *Timar* is divided upon the death of the former poſſeſſor into many parts; beſides ſuch as live about *Buda* on the one ſide, and *Etzrum* and *Bagdat* on the other, who are not obliged to go out of their Quarters. We muſt not think that when they war againſt *Chriſtendom*, they make bare the limits and frontiers of the Empire towards *Perſia*. Theſe *Spahyes* are no better than Country Farmers; their minds are ſo taken up with the ſtudy of good Husbandry, and the pleaſure of enjoying what they have has ſo taken off their minds from the fatigues and hardſhips of a Souldiers life, that by money and preſents oftentimes they labour to get themſelves exempted from that per-

perſonal ſervice they owe their Emperor; which is one reaſon (the ſucceſs of a Battel depending more upon diſcipline than number) they do not care to bring ſuch vaſt Armies into the field, as in the laſt age, when *Suleiman* carried a hundred thouſand Horſe with him in the *Hungarian* war, when he flattered himſelf he ſhould become Maſter of the Imperial City of *Vienna*. Every *Spahy* is ſo loaden with Arms, that he ſeems to carry an Armory with him, having a ſhort ſtrong Bow, the ſame queſtionleſs which the old *Parthians* made uſe of, with his Quiver of Arrows, Sword, Gun, Sheild, Lance, at the top of which hangs a little Banner, which ſhews to what order he belongs. For there are ſix orders and degrees of them, diſtinguiſhable by the different colours of their Banners; Red which is that of *Spahioglauleri*, Yellow that of *Selichtari*, Green, White, White and Green, Red, and White. Long experience has taught them the uſe of theſe ſeveral weapons, Orders of *Spahyes*.

which they manage dextrouſly upon occaſion; as they do their Horſes, which they can ſtop upon a full career at the diſtance of a foot. It is a pleaſant ſight to ſee them divert themſelves by throwing darts on Horſeback, which they do with great ſtrength and dexterity, turning and winding their Horſes at pleaſure.

Zaims. There is another ſort of *Feudatories*, whom they called *Zaims*; fewer in number than the *Spahyes*, obliged to the ſame ſervices, but with greater proportions of men, having conſiderable Lordſhips. To qualifie their Children to inherit, their great care is to ſend them to the Camp, and breed them up Souldiers.

Voluntiers. In all their warlike expeditions great numbers of Volunteers offer themſelves; ſome out of a deſign to ſucceed into the places of the *Janizaryes* and *Spahyes*, who ſhall happen to be knockt on the head, which they judg worthy of their adventure; for if it be their fate

to

to dye in the field, they believe they ſhall directly go into Paradiſe; and if they ſurvive a Battel, they are ſure to be enrolled in the *Grand Signiors* pay, which is the only ambition they ſeem capable of. Others out of a principle of zeal, for the propagation of Religion, who uſually prove the moſt deſperate, and ſeldom come off alive; and to make the act meritorious, maintain themſelves, and think the ſervice it ſelf a ſufficient reward.

The Auxiliary Forces are the *Chriſtians* of *Moldavia* and *Wallachia*, of whom before. Next, the *Tartars*, not ſo much by virtue of an old compact, that in caſe of faileur of the *Ottoman* line, their Prince ſhall ſucceed, as ſome pretend, but out of an intereſt to gain by the war, come in to their aſſiſtance. They are more for their prey than for fight, which they endeavour to avoid, till neceſſity and ſhame put them upon it. They carry with them uſually a great number of lead Horſes, which are of double uſe, Auxiliaries. *Tartars.*

uſe, either to ſet their miſerable Captives upon, or in caſe their proviſion ſhould fail, to ſerve them for food; Horſeflesh being one of the *Tartarian* dainties, and which is ſold in the Market an Aſper in the pound more than Beef or Mutton.

Thouſands of poor miſerable *Chriſtians* are forced into the wars, and ſerve only for Pioners, having no other Arms than a Mattock and a Spade; ſometimes placed in the front of the Army to break the fury of the onſet; or elſe in a Siege, when they go to ſtorm, thruſt forward, that upon their bodies the *Janizaries* may paſs the more ſecurely.

The *Turkiſh* Souldiers do not care to go out of their Winter-quarters till the Spring, when they may find graſs for their Horſes; nor will they keep in the field after *October*, unleſs bribed with promiſes of reward, or forced to it by ſome urgent neceſſity. Among their Baggage there are uſually great quantities of metal, to caſt great Guns upon occaſion; which

which they find more convenient oftentimes, than to carry Artillery with them, eſpecially in long and tedious marches, where there is no conveyance by water.

The many great victories the *Turks* have gained over the *Chriſtians*, are too ſad and convincing a proof of their valour, which is heightned and rendred deſperate by a concurrence of cauſes added to the ſeverity of their diſcipline and education. Their valour and the cauſes of it.

Before they engage, if there be any opportunity, the *Surat* or Chapter of the *Sword* is read out of the *Alcoran*; which contains a warrant from Heaven to exterminate and deſtroy all who ſet themſelves againſt this *new Law, revealed by God to Mahomet*; hence their perſwaſion and their zeal receive new vigor and force, that they fight in the defence of *Gods* cauſe, which makes them look upon cowardiſe and faint-heartedneſs as a ſin. For who can be ſo baſe and unworthy as not to be ambitious of dying at ſuch

ſuch a time, when they are the Champions of God? The ſignal being given, they run upon their enemies with the name of *God* in their mouths, confuſedly repeating it ſeveral times, and invoking him to aſſiſt and maintain his own cauſe, which they are fighting for.

The doctrine of *Predeſtination* and Fate contributes not a little to their fury; upon confidence of which principle they expoſe themſelves to certain dangers, believing themſelves ſafe in the midſt of them, if *God* has ſo decreed it; which they do not know, whether he has or no, but by the event; and if ſo, all their warineſs and endeavours to eſcape ſignifie nothing in the end.

They are convinc'd by a thouſand examples before their eyes, that this is the readieſt way to riſe to a command, that there is a certain reward due to valour, and that the *Baſſas* and all the other great Officers owe all to their Scymitars. Thus ſolicitous of fame and honour, they value not their lives in fighting, knowing,

ing, that if they come off, they are ſure to be preferred.

But the moſt effectual and efficatious machin to skrew up their courage to the higheſt degree and pitch of deſperation is an opinion, which by the artifices and inſinuations of the Churchmen paſſes for infallible among the Souldiers, that whoever dyes in the wars, is in the account of *God* and *Mahomet* a Martyr; his death expiates and atones all his ſins of what nature ſoever; that ipſo facto he merits the joys and pleaſures of Paradiſe, and his Soul ſhall not be kept to attend upon the body in the grave, to undergo the examination of the two Angels, which they are ſo terribly afraid of. A *Mufti* being conſulted in what order the followers of *Mahomet* ſhonld enter into Paradiſe, determined it in favour of the Souldiers ſlain in the wars, that they were to have the precedence; then the honeſt plowmen; afterward the Lawyers and Prieſts; and the reſt promiſcuouſly without any order at all, as they can

paſs

paſs and get in in the croud. Animated with theſe hopes, they are almoſt unwilling to live; no danger terrifies, death does not mate their courage; the pleaſant and wanton thoughts they entertain of their Fools Paradiſe do ſo run in their minds.

They ſhew the ſame, if not a greater, courage in keeping a fortification, where they have fixt their Half-Moon Standard; much more a Town or City, where they have built a *Moſch*, when beſieged by *Chriſtians*; chuſing rather to undergo all the hardſhips of a Siege, or the moſt diſmal conſequences of an aſſault, then any way think of a ſurrender. This is a mighty piece of Religion among them, that *Mahometaniſm* may looſe no ground; rather than ſo, they will periſh, not only without complaint and murmur, but willingly and with joy too. Such a fatal obſtinacy are they wrought up to by their ſuperſtition.

The great waſts, which are made by plague and war, are ſupplied by the Slaves which are continually brought into the Empire, and by the multitude of women allowed by the Law of *Mahomet*. It is enough to rend any heart, that gives way to the leaſt impreſſions of pity, to conſider the ſad condition of poor *Chriſtian* Captives in *Turkey*. They are chiefly brought in yearly by the *Tartars*, who make excurſions into *Poland* and *Ruſſia* for ſeveral days journeys, and upon their return ſweep and carry all before them; ſeveral Ships laden with them in the Ports of the *Black Sea* (the old name of *Euxine* being wholly loſt and forgot) in the months of *June* and *July* arriving at *Conſtantinople*. This is the great Mart for Slaves, where they are ſure to meet with a quick and a good Market, for no commodity is more vendible or merchantable. Or elſe they are brought along with the *Caravans* from the fartheſt parts of the Empire in *Aſia*, out of *Georgia* and *Men-* Their Slaves.

Mengrelia; wholly intent upon their private gain in the ſale. The *Tartars* while they enrich themſelves with this kind of ſpoil, advance the publick intereſt of the *Turks*; that part of *Chriſtendom*, which they ravage, being much weakned by the loſs of thouſands, thus barbarouſly carried into captivity, and their own Empire enlarged and ſtrengthened by ſuch great acceſſions. For few ever return to their native Country; and fewer have the courage and conſtancy of retaining the *Chriſtian* Faith, in which they were educated; their education being but mean, and their knowledg but ſlight in the principles and grounds of it; whereof ſome are frighted into *Turciſm* by their impatience and too deep reſentments of the hardſhips of the ſervitude; others are enticed by the blandiſhments and flatteries of pleaſure the *Mahometan* Law allows, and the allurements they have of making their condition better, and more eaſie by a change of their Religion: having no hopes left of being redeemed, they

they renounce their *Saviour* and their *Chriſtianity*, and ſoon forget their original Country, and are no longer lookt upon as ſtrangers, but paſs for natives. Every *Wedneſday* morning they are expoſed publickly to ſale, like ſo many Horſes or Sheep in a Fair, in a peculiar place of *Conſtantinople*, which has the name of *Jazir Baſar*, or the *Slave-Market*, where is an eſtabliſht Officer to regiſter the ſales. The *Area* of which is about fifty paces ſquare; on the ſides of it are Chambers, where uſually they put the women. Here I have ſeen, not without horror and confuſion of mind (for pity was too mean a paſſion, and ſoon ſwallowed up with ſo diſmal and frightful a ſpectacle) above five hundred at the ſame time, as ſo many victims, ready to be offered to *Moloch*. The poor Children, ſcarce yet ſenſible of their misfortune, modeſt and ſilent; and the women, who had any skill in Embroidery, at work with their Needle; by which artifice the Patrons think to put

them off at better rates; feeding them well before hand, that they may look plump and fat, and ſeem to be in good caſe, and putting them on handſom clothes, the better to attract a Chapman. There is ſcarce a *Turk*, if he be of any faſhion, but has one Slave at leaſt, and ſome of them twenty, according to the greatneſs of their eſtates, and the occaſions they have of them. They are their proper goods, and let them out to hire ſometime; whatever they get, is their Maſters, who have an abſolute power and command over them in all things, except in the caſe of life and death; otherwiſe be their uſage never ſo cruel and barbarous, the poor wretch has no remedy left but patience and ſubmiſſion. It is intereſt more than good nature and humanity which makes them uſe them well, and puts them upon providing clothes, victuals, and whatever is neceſſary to ſuſtain life, that they may yeild them the better ſervice, and for fear they ſhould ſicken and dye; which would

prove

prove their loſs: the care of them being only the ſame with that they beſtow upon their Cattel.

The *Baſſas* and other great men enjoy themſelves unto the height, out of foreſight, that in an Empire, where all things are ſo uncertain, and where happen daily ſuch ſudden changes and traverſes of fortune, they may be ſoon ſtript of all; they will not loſe one jot of their grandeur, but mightily pride themſelves in it. In their Houſes indeed they do not conſult pomp and beauty, ſo much as largeneſs and convenience; their riches is more to be ſeen in their Stables than in the furniture of their Rooms. No Porticos, no Courts laid out in exact proportions, no Galleries adorned with coſtly pieces of art, nothing either for ſtate or pleaſure; accommodation being chiefly lookt after; their diet too is courſe and mean, and far from luxurious, and little differing from that which ordinary perſons content themſelves with. Their magnificence appears in the

The Grandezza of the *Baſſas* in what it conſiſts.

number of their Women, of their Servants, and of their Slaves. Being bred up Souldiers, their care and glory is to provide for the ſecurity of their Provinces by ſtores of Arms and other warlike Proviſions; to get an excellent breed of *Arabian* Horſes, whoſe race they will run you up to ſeveral ſcores of years; and to have a conſiderable number of brave, tall, and well proportion'd young men to mount them, and to be of their conſtant retinue. In this piece of gallantry they ſtrive who ſhall out-do the other; which they think is true greatneſs.

Number of Women-Slaves allowed.

The Law confines them to a ſet number of Wives; but for Women-Slaves they are left to their own choice and liberty. They may heap up as many as their luſt and their eſtate will and can give way to. It is wholly indifferent of what Religion they be, ſo they be not very *heathen*. Over them they have a full power, and can diſpoſe of them according to their humour and pleaſure; and ſend them to the Market, when

when they are weary of them; it being no unuſual thing for a poor miſerable *Chriſtian* woman to be ſold five or ſix times. I obſerved a piece of cunning in the *Jews*, who are well verſed in all the little tricks and ſhifts of gain, and who uſually thrive under all Governments, wherever they are tolerated: They buy little Girls of five or ſix years of age at the rate of thirty or forty Dollars, and are mighty careful in their education; teaching them to dance and ſing, and inſtructing them in all the ſorts of a winning behaviour; and the advantage they receive does fully anſwer their labour and expence; theſe accompliſhments rendring them valuable at twenty times more than what they coſt; being oftentimes taken into the *Seraglio*, or into the Families of the *Baſſas*, the ordinary *Turks* having not wherewithall to make ſuch a purchaſe. And theſe mindful of the kindneſs of their Educators, whoſe chief deſign was their own profit, which has been the happy occaſion

of their preferment, do them, by the intereſt they get in their reſpective Patrons, many real and great kindneſſes. For the Captive-women there is ſcarce any poſſibility to eſcape; they are forced to keep at home, and only divert themſelves by looking through a lattice of an upper Chamber, if they belong to a perſon of any condition, who uſually keeps a *Bagno* in his houſe; the meaner ſort only going abroad, it being diſgraceful and ſcandalous to be ſeen in publick, except in the Summer time when they are permitted now and then to go into the fields, or paſs the ſtrait to *Scutary*, or enjoy the cool refreſhing air of the *Boſphorus* in a Boat, as I have ſeen them ſometimes, with a black Eunuch in their company, not ſo much for a guard, as a ſpy to ſecure the fears and ſuſpitions of their jealous Lord and Maſter.

Men-Slaves often make eſcapes.

Fury and impatience oftentimes drive the Men-Slaves upon deſperate attempts of eſcaping, preferring their liberty to the great hazard of being re-

retaken and the ill conſequences of it. Some have lain ſo long in the woods, and other places, till they have been forced by hunger into the highways, which lead to Towns. The *Turks* ſuſpect all ſtraglers, and ſeize upon them either for their own uſe, or upon the firſt notice given, to reſtore them to their Patrons, unleſs they produce an *Hogiet* or Paper under the *Cadyes* hand, that they are free-men. Upon the abſence and flight of a Slave they give notice far and wide, and order ſeveral to watch at Bridges, which they muſt neceſſarily paſs. When I paſs'd the Bridge laid over the *Cayſter*, not far from *Epheſus*, too deep to be forded, ſeveral *Turks* had fixt their ſtation there, hoping at that paſs to intercept the Slaves they were in queſt and purſuit of, and taking us to be as good *Muſulmans* as themſelves, deſired us, that if in our travels we met with any ſuch, whom they deſcribed, we would ſtop them and carry them before the next *Cady*. But for all this care on the one

ſide, and hazard on the other, ſome are ſo happy to get away, and are mightily favoured in it, by the *Weſtern Chriſtians* eſpecially, in a Sea-Port Town, when the Ships are upon their departure for *Chriſtendom*. There is ſuch a viſible appearance of Providence in the following ſtories, that I ſhould not pardon my ſelf if I omitted them. A poor *Ruſs* Lad, about twelve years old, being evil intreated of his Maſter, was reſolved to try his fortune, and upon the next opportunity in the evening ſtole away. He gets haſtily over the water out of the City, altogether ignorant whither he went; a good providence carried him to a *Chriſtian* Village about a mile from *Pera*; he wanders up and down as a Stranger, not knowing in that ſad perplexity of mind, where he was, or what he had to do, being equally afraid to go or ſtay; it hapned, that one of our *Druggermen* had at that time buſineſs there, and eaſily gueſſing him to be a poor *Chriſtian* run away from his Maſter, the Lad con-

confeſt it, and beg'd of him for *Chriſt*'s ſake to take pity on him. The good man promiſed him to take care of him when it was a little darker, when he could do it with greater ſecurity, and with better hope of ſucceſs. About an hour and a half in the night, he brought the Boy to our Houſe to kiſs my *Lord Ambaſſador*'s Veſt; immediately he was put into a Livery, and a Perruke given him, and kept within doors for ſome time: but after he began to talk *Engliſh*, he walked the ſtreets ſecurely; ſo diſguiſed in his looks and habit, that if his *Turkiſh* Maſter had met him, he would not have known him, he paſſing for one who had come out of *England* with us. The other is this, A few days before we ſet ſail for *Italy*, lying at Anchor in the Bay of *Smyrna* about a League without the Caſtle, about midnight the Seamen, who were upon the Watch, heard a mournful voice of one in the water, calling for help; they immediately run to the ſides of the Ship, and

and ſpy one almoſt quite ſpent with ſwimming, and ready to ſink through wearineſs; they throw out a Rope, and get him aboard. We then lay fourteen miles from the City, and about a mile and a half from the ſhore. When they had recovered him with ſtrong-water and a warm bed, he told us next day, that he was a poor *Chriſtian* of *Ruſſia*, of nineteen or twenty years of age, who was reſolved to make uſe of that opportunity of recovering his liberty; that he got in the evening out of *Smyrna*, and kept along the ſhore, till he came to the place over againſt which our Ship rode: a calm Sea and a bright Star-light night favoured the bold adventure, ſo that he had the Ship always in his eye; but the diſtance deceived him, proving greater than he expected. He throwing away his upper Veſt into the Sea, that it might be no hinderance to him in ſwimming, committed himſelf to the goodneſs of *God* and the water, and with much a-do got to us. We put him into *Chriſtian* habit,

habit, like one of the Seamen; but for his and our greater ſecurity, the *Turkiſh Cuſtomers* being within a day or two to ſearch the Veſſel, leſt they ſhould give us or the Merchants any trouble, if they found him with us, our Captain deſired the Commander of a *Dutch* Man of War, that lay in the Bay, to receive him till we ſet ſail: within four days, when we were out of all danger, we received him again, and brought him for *England*.

How the Slaves are treated.

The condition of the Slaves is more or leſs tolerable, according to the temper and humour of their Patrons. But of all, a Gally-ſlave leads the moſt ſad and miſerable life: when they are abroad at Sea, perpetually labouring at the Oar, and chained to their ſeats; there they are fixed in all weathers; their only hope being this that violent ſtorms are not very laſting. They muſt make a virtue of neceſſity, and are forced to be patient. A love of life and hope one day of being freedmake them ſubmit their backs to the cruel whip;

whip; otherwiſe death would be a real advantage to them: and ſome indeed out of a wearineſs and loathing, of life have been ſo deſperate as to get looſe and leap into the Sea.

They who are taken in the wars are the *Grand Signiors* Slaves, and ſeldom or never get their liberty, unleſs when a *Chriſtian* Ambaſſador intercedes powerfully in their behalf, or that this condition be inſerted in the Articles of a Treaty renewed after a rupture by war; a point the *Signoria* of *Venice* in the late accord upon the ſurrendry of *Candia* purſued with great zeal, and by the prudent conduct of their *Bailo* ſo happily effected, to the great honour of St. *Mark*. They judg it an indecorum, that the Exchequer ſhould be one Aſper the richer for ranſoms. No, their Priſoners muſt linger out their time, and grow old either in their Gallies or Priſons, unleſs they are met with and over-powered in fight by the Knights of *Malta*, who are obliged their by

by their Order to be in perpetual enmity with the *Turks*, and are a great thorn in their ſide, and ſo have their liberty given them by the Conquerer; or elſe when their Gallies are halled aſhore into their *Voltas*, by ſome unexſpected chance get away.

Arſenal of Conſtantinople, where the Grand Signiors Slaves are kept.

At ſuch time they are ſhut up in a ſpacious *Area* by the *Arſenal*, on the North-ſide of the Haven at *Conſtantinople*, encloſed with very high walls, and ſtrict guard kept at the entrance; and for the greater ſecurity, they ſhackle them in couples. Here I had occaſion to go often, to viſit and relieve four or five poor *Engliſh* men; ſome of which had ſerved Captain *Georgio*, a famous *Greek* Pyrate, who was a plague to the *Infidels*; but at laſt by a ſurprize he fell into their hands, though after a moſt brave reſiſtance, himſelf being killed in the encounter, to the great joy of all the inhabitants of the Sea-coaſts, whoſe often viſits were ſo terrible to them: his head was

ſent

ſent as a preſent to the Emperor, for which the Meſſenger was conſiderably rewarded, and the ſervice of the Captain *Baſſa*, who with his whole Fleet of Gallies, aſſiſted by ſome Ships of *Tripoly*, ſet upon his two Ships in a Port of *Mitylene*, highly magnified, and Songs made upon the victory: my buſineſs being to confirm them by my advice in their profeſſion of the Faith of *Chriſt*, that no hardſhip might work upon their troubled minds to make them turn *Turks*, and to relieve them as I ſaw their neceſſities required, with the money that was put into my hand for ſuch *Chriſtian* uſes. The *Turks* allow them only black bread and water, but for other neceſſaries of life they are beholding to their Fellow-*Chriſtians*; though ſome of the more handy and ingenious, by ſome kind of work or other do ſcrape together a few Aſpers to lay in a little proviſion againſt the time of their going to Sea.

The

The Christian Commanders and Officers are imprisoned in the *Seven Towers*, scituated upon the *Propontis* in the South-East corner of *Constantinople*. These Gentlemen are the great trophies of their victories; with these, and their perpetual servitude they seem satisfied in the loss of many thousands killed in the war. They have a daily allowance of fifteen Aspers made by the Emperor, and this is esteemed a mighty piece of bounty, which they cannot safely reject, though the Governour usually gets a third part of it: but being most of noble Families, they are well maintained, not only by their Relations, but by the respective Governments and States under which they served; considerable sums being yearly sent toward their relief, which is distributed in due proportion according to their quality and character: only I could wish the *Hungarian* and *German* Gentlemen, who are *Protestants*, had a little more justice done them in the distribution,

The *Seven Towers* a Prison for Gentlemen taken in the wars.

tion, and did not ſuffer upon the account of their Religion. Here I went three or four times a year to give them the *Holy Sacrament*, and found eaſie admiſſion into the Caſtle, as did the *Religious* of the *Roman Church*, to ſay Maſs to thoſe of their *Communion*, who were far more numerous; viſits were continually made them by their friends; they had the free uſe of the Caſtle, ſo as they kept within their due limits; and free liberty of keeping one another company; and thus they deceived the tediouſneſs of their impriſonment by mutual kindneſſes and civilities of converſation; the Governour of the Caſtle letting out a Garden to a noble *Venetian*, who had been taken in *Corſo*, which favour he admitted his fellow-priſoners to. Nothing ſeemed to be wanting but their liberty to make their life pleaſant; many of them were allowed to keep their Servants, and lay in what proviſion they pleaſed; the Governour being a mild man, and extraordinary indulgent, beſides the uſual

cuſtom

cuſtom of *Turks*, who think that the right of war will juſtify the moſt horrid act of barbarity and brutiſhneſs toward their Priſoners, who are to look upon it as a great favour and mercy that their throats are not cut. But after that a *French Gentleman* a Knight of *Malta* made his eſcape in the latter end of the year 1670. in the *French*-Men of War, which brought their new *Ambaſſador*; the *Turks*, mad at their remiſſneſs, were reſolved to revenge themſelves upon the remaining Priſoners, treating them with all imaginable deſpight and cruelty, thruſting them (having firſt put iron-bolts upon their legs) into loathſome Cellars and Dungeons, without the leaſt regard to their quality, and ſuffering no Chriſtian to come nigh them: and indeed the cruelty and inſolence were ſo great, that without the divine aſſiſtance it had been altogether inſupportable.

Slaves in private mens hands

The other Slaves, who are in private mens hands, are redeemable at a good price; but then there muſt

be artifice uſed in the buying of them. The more forward the *Weſtern Chriſtians* are to redeem their Countrey-men, the greater price their covetous Maſters ſet upon their heads; a ſeeming indifference, whether they are redeemed or no, does very much beat down the ranſome. They have rowing in their Galleys *Chriſtians* of almoſt all *European* Nations; *Engliſh*, and *French*, and *Dutch*, and the like. Which muſt not ſeem ſtrange, though we have a league of commerce and trade with the *Grand Signor* and *Ambaſſadors* reſide in the *Port*, and the effects and perſons of the Merchants are ſecured by virtue of capitulations, and our Ships paſs ſecurely in their Seas. For theſe fooliſh men enticed with hope of prey and good pay, deſerted the Merchants Ships of their own Countrey, and ſerved under the banners of the *Venetians* and *Malteſes*, or elſe privateering Pyrats: the trade being uſually gainful, either by intercepting the *Alexandrian Saikes* in the *Archipelago*, or by making

king a deſcent upon the land: (the *Turks* till of late awakened by their loſſes, not fortifying their Sea-Coaſts, and lying naked to the aſſaults of every bold invader) but now and then they are ſnapt themſelves, and catch a *Tartar*; which happned to Captain *Georgio*'s men, who were all conſiderably rich with their plunder; but greedy of more, loſt all, and their liberty to boot: a continued ſucceſs not being to be hoped for in the uncertainties of War. I remember, that when I was at *Smyrna*, I attended our *Conſul* in his viſit he made *Kaplan Baſſa*, a *Georgian*, the Admiral of the *Turkiſh Armata*. He interceded with him in behalf of ſeveral *Engliſh* Sea-men which were in the Galleys; his anſwer was, that he had a command from the Emperor to torment ſuch rogues (for he was out of all patience when he ſpake of them) who aſſiſted his enemies; that they were to thank themſelves for their ſlavery; that this ſeverity was juſtifiable by the rights and laws of War; and that he ought not to ſup-

plicate for ſuch, who deſerved greater puniſhment than what they endured.

The *Baſſas* and *Beyes* of the ſeveral Iſlands, which are ſcattered up and down the *Mediterranean*, hold their Places and Governments upon condition of furniſhing out ſo many Galleys, according to a fixt proportion, every Summer-expedition at their own expence.

If when they are ſeparated from the Fleet, they maſter an Enemy, both ſhip and men are their own; but this hapning but ſeldom, they are forced to hire or buy Slaves to man their Galleys. Theſe were the men we were forced to deal with. I ſhould here injure my conſcience as well as the reputation of my *Lord Ambaſſador* and the worthy Factories of *Conſtantinople* and *Smyrna*, if I ſhould conceal with what earneſtneſs and zeal they would lay out great ſums of Money in this moſt *Chriſtian* piece of *Charity*, conſulting herein very generouſly the honour of their Religion, and the honour of their Countrey, as it became

Chriſti-

Chriſtians and *Engliſh Gentlemen.*

Fifty pounds ſterling is an ordinary price for a Slave; and ſo much we have given, and ſometimes more. We had a great mind to ſet at liberty one honeſt man above the reſt, and offered a conſiderable ſum of Money for his ranſom; but it was refuſed, and would have been, though we had doubled it. For they could not, it ſeems, well ſpare him, he being a Sail-maker by his profeſſion, whom they continually employed; and being ſenſible how uſeful he was to them, they uſed him very kindly; ſo that he could complain of nothing but the bare want of liberty. Others of theſe *Beyes* out of pride and peculiar hatred to the *Chriſtian* name and of our Nation, were ſo obſtinate and inflexible, that they were not to be moved or wrought upon, by any overtures of Money, to part with their Slaves; which diſtemper we found moſt raving in the *Baſſa* of *Rhodus*; whoſe example is an inſtance of the laſting revenge of *Turks*, which only death

can extinguiſh. His Father had been Captain *Baſſa*, and having according to the uſual cuſtom, viſited the Iſlands and the coaſts of *Greece*, went with his Fleet into the *Sinus Eubœenſis*, now called the Gulph of *Volo*, to the N. of *Bœotia* or *Negropont*, where were two *Engliſh* Ships at anchor, taking in Corn, which was contraband, for *Chriſtendom*; which he made ſure of, as lawful prize, and promiſed himſelf an eaſy victory. The poor Mariners who knew the danger, and the inconvenience they were put to for want of Sea-room, being not able to turn and wind their Ships, were reſolved however to fight and die, rather than tamely yield; there was no hope of flight, or ſafety, or victory; which made them the more deſperate. He ſends them an inſolent ſummons to deliver up themſelves immediately; otherwiſe he would beat their Ships about their ears; and threatens them with preſent death. This moſt diſmal accident, inſtead of abating, increaſed their ſtrength, and made them

them the more furious. The *Turks* fight for prey, the *Chriſtians* only for revenge; and overpreſt with the diſproportioned number of the *Infidels*, moſt of them die bravely, ſome few unhappily ſurviving to be the triumph and ſport of their cruelty. But the *Captain Baſſa*, who thought to gratify his covetous, proud, and revengeful humour, was killed in the fight with a Musket; the manner of whoſe death the Son ſo implacably reſented, vowing revenge upon the whole Nation for the misfortune of it, though it hapned above forty years ago; getting as many *Engliſh* as he can, either by money or violence, into his hands, and uſing them with all imaginable cruelty and deſpight to pleaſe his Father's angry Ghoſt. He had about ten in his Gallies, whom he would not part with at any rate, though we often tried him; and he a man otherwiſe very covetous; but his hatred, and ill will, and revenge, were in him more prevalent paſſions.

Wine forbid to be drank by *Mahomet.*

The Enthuſiaſm wherewith *Mahomet* was ſo infatuated, did not deprive him of the uſe of his reaſon in other matters, relating to the eſtabliſhment of his Religion, which was to be kept up and propagated by the joynt aids of ignorance and arms: wiſely conſidering the horrid effects of intemperance in a Camp, how inconſiſtent with the diſcipline of War, in which his followers were to be trained, (there being no likelihood of its prevailing upon the underſtanding of any wiſe or ſober people otherwiſe) how the *Greeks* and *Aſiaticks* had given up themſelves to the exceſſive love of Wine, which introduced ſoftneſs and effeminacy in their manners, took them off their natural ſtrength and courage both of body and mind, and rendred them leſs able to endure the hardſhips that neceſſarily attend a warlike life; how the extravagant mirth they were guilty of in their cups, made them unlike men, and ended for the moſt part in quarrels and blood; he forbad the uſe of

Wine

Wine wholly, as if there had been a Devil in every grape, and that he diffuſed his evil influence in the juice. No, thoſe who were to be Champions of the *Almighty* were to be grave and ſober, and not any way expos'd to the danger of loſing their reaſon, or having their ſouls defiled with ſo prophane a liquor.

This he pretends was the command of *God*, which might eaſily enough prevail upon a blockiſh and ſtupid people, wrought upon by his wiles and artifices, to deny themſelves this ſatisfaction, (though their taſte could not but be affected with the pleaſantneſs, and ſweetneſs and refreſhing qualities of Wine,) and even force their very natures and inclinations to a ſubmiſſion.

But notwithſtanding this prohibition, the *Turks* generally debauched with it.

I expected to have found them as abſtemious as they have been fam'd to be, and that no ſuch thing as drunkenneſs was to be ſeen among them, or but rarely at leaſt; this being the peculiar vice wherewith they uſed to upbraid the *Chriſtians* and *Jews*: but I quickly found

found, that riot and the love of Wine were too ſtrong for their firſt belief and education; and that the inclinations of Senſe had beaten down the commands of Religion; that generally all, not only the *Renegados* but natural *Turks*, Citizens and Souldiers, were exceſſively given to it; except the Prieſts and old men, and ſuch as had been at *Mecca*, whoſe age, and profeſſion, and manner of life rendred them averſe from doing a thing ſo indecent and ſcandalous; and that a man could not do a *Turk* a greater civility and kindneſs, or more oblige them, than by giving them Wine. For the ſake of this they would viſit the houſes of *Chriſtians*, and not be ſatisfied without it. They are for the pure blood of the grape, and wonder at our ſpoiling the Wine by our mixtures of water, and think they have not drank enough, till they are able to drink no more. The late *Vizir* himſelf was not free from this vice of exceſſive drinking. For being perſwaded (much about the time of the taking

taking of *Candia*) by his Phyſician a little to tranſgreſs the law of his Prophet for his health ſake, he no ſooner had taſted the ſweetneſs of Wine, (for till that time he was utterly ignorant whether it were ſweet or bitter) but he loved it ever after; and was almoſt angry with his Prophet, for forbidding a liquor ſo grateful to the palate; as I believe he was with himſelf, for living in ignorance ſo long: it being his conſtant practice, upon his return from that Iſland, to indulge himſelf in it in the afternoon, when he had diſpatched the weighty affairs of the Empire, relying, I ſuppoſe, upon the ſtrength of a Proverb that holds as true in *Turkey* as in *Chriſtendom*, That he who is a wiſe man in the day, will not be accounted a fool at night.

This defection was ſo groſs, general, and notorious, that it alarm'd the *Church-men*, and filled them with anger and zeal, which broke out in bitter invectives; they thunder out of their Pulpits, that their Religion and

and Empire were both like to be at an end ſpeedily, that the violation portended nothing but ruine and deſolation; that the crime grew to that exceſs and height, that it ſeemed almoſt to be above expiation. But the *Janizaries*, no way moved with their zeal, drink on ſtill. At laſt a certain Prieſt, one *Vani Ephendi*, famous for his eloquence, and who had gained a mighty opinion in the *Court* for his pretenſions to extraordinary piety, (conſiſtent, by the practice and law of the Countrey, with a multitude of women, which he kept) upon *Mahomet*'s birth-day, took the liberty in an harangue before the Emperor, to put him in mind of the quarrels of the *Janizaries*, occaſioned by this devilliſh liquor, almoſt in his very ſight, and near his Tent; that this was of evil Omen to the Government; that the ſtate of affairs were in an ill condition; that *God* and *Mahomet* were highly angry and offended at the practice of ſo much lewdneſs, which was univerſally tolerated; and that their holy

holy *Religion* was in great danger of being loſt by ſuch prophanation. He very tragically and paſſionately laments the miſcarriage; then entreats and beſeeches with mighty earneſtneſs and zeal the *Emperour*, to think of a fit remedy, that may put a ſtop to this growing evil: and for fear his perſwaſions might be ineffectual, he tells him he ſhall never enter into *Paradiſe*, and threatens him with everlaſting puniſhment in the other World, unleſs he removes this grievous Scandal. The *Grand Signior* was then at *Adrianople*, who commands immediately the Taverns of the poor *Greeks* to be ſhut up; and the Casks of Wine, the occaſion of this great diſorder, to be ſtaved in the open ſtreets; and iſſues forth his Royal command, that no more Wine ſhould be drank all the Empire over. I cannot but remember, with what horrour the *Greeks* of *Conſtantinople* received the news, how amazed and diſheartned, and how they lamented and deplored the misfortune, being ready to act the

Wine forbid by the Emperor to be drank all the Empire over.

the Deſperadoes: but their trouble and ſolicitude are to no purpoſe, the *Emperour* commands, and he muſt be obeyed. The *Turks* enter the Cellars of the publick houſes, and ſpoil all the Veſſels they light upon, where the *Greeks* and *Armenians* had not prevented them by their over haſt, for fear they ſhould be thought to have diſliked or diſobeyed the *Edict*; for that was univerſal, and took in *Jews* and *Chriſtians* as well as *Turks*. For they for the future muſt abſtain from Wine out of reſpect to the *Emperour's* command, as the *Turks* out of reſpect to *Mahomet*.

The *Turks* are always guilty of Extreams; when once they have determined upon a thing, though never ſo raſhly and without the due examination of circumſtances, or the miſchiefs that may follow, they preſently proceed to execution. Whatſoever they do, they do it with ſo much impetuoſity and fury, that equity and clemency and civility are wholly laid aſide. To add greater

force and authority to the command, and to strike a terror into the people, a severe penalty is threatned to be inflicted upon the transgressor: the fear of which made them forbear drinking Wine in private, lest their very breath should betray them. The *Christians*, who were less careful herein, suffered the punishment of their own folly. For I knew several of them faulty herein seized upon in the streets, and condemned to the Galleys. Our Drugger-men would never venture to drink a glass of Wine, whensoever they crossed the waters and went, as they had occasion, for the business of my Lord *Ambassador* and the Nation, to the *Caimacam*'s house; for this had been an affront, and consequently an aggravation of their fault, for a *Christian* reeking with Wine to breath in a *Bassa*'s face.

In the mean while the *Christian Ambassadors* were concerned, lest they and their Families, if there were no Vintage the following Autumn, should be involved under the same

The concern of the *Christian Ambassadors* for this severe prohibition.

ſame Inconveniencies; for the *Greeks* out of deſpair left off cultivating their Vineyards, not thinking the bare Grapes, whereof there is ſuch plenty, worth the labour and coſt and time; and it was juſtly to be feared, leſt the Cuſtomers in the Sea-port Towns would prove froward and troubleſom, and not permit any Veſſels of Wine ſent for Preſents out of *Chriſtendom* to be carried to their Palaces. The *Cadyes* too were very fierce in the execution of this Order; ſome out of zeal to Religion, others out of a principle of obſtinacy and ill will to the *Chriſtians*; others out of covetouſneſs to get money for a Licence and Diſpenſation. This laſt made the *Cady* of *Jeruſalem* ſo fierce upon the poor Religious of the ſeveral Communions of *Chriſtians* there, ſo as to forbid them the uſe of Wine in the *Holy Sacrament*, pretending he did but his duty to the *Emperour*, when it was a luſty Bribe the Villain aimed at, knowing the obligations their Religion and their

Vows

vows laid upon them of celebrating a daily Maſs, as the event ſoon ſhewed.

During this diſorder the Ambaſſadors ſend their *Druggermans* (for ſo they call the Interpreters they make uſe of in tranſacting their concerns) to repreſent to the *Viſir* and other *Baſſas* the injuſtice of concluding them under the prohibition; that it would be a prejudice to their health, to be forced upon the liquors of the Country, to which they had not been accuſtomed; and that it was againſt the law of Nations that they ſhould be deprived of the conveniences of humane life; upon a debate in their *Divan*, the requeſt ſeemed juſt and reaſonable, and fit to be complied with, that they ſhould have a liberty of making what quantity of Wine they pleaſed for their own uſes; for they would extend the priviledge no further. The Ambaſſadors were unſatisfied with this order, but made further demands, that all the *Weſtern Chriſtians*, who were under their pro- Who remonſtrate upon it.

tection, diſperſed in the ſeveral Factories of the Empire, might enjoy the ſame favour. The *Baſſas* demur upon it, and pretend this would enervate the force of the Emperor's edict; and that ſuch a conceſſion would have an evil influence upon the Government, which is preſerved by a punctual ſubmiſſion to his will and pleaſure, which was the higheſt reaſon of a law. All likelyhood of ſucceſs ſeemed to vaniſh; our *Druggerman* however was commanded to attend, and take all opportunities of making new propoſals in his Maſter's name: The matter is put off from day to day, but at laſt (for it was four months firſt) being wearied with continued demands, they ſuffered their obſtinacy with great difficulty to be overcome.

Strong waters equally forbid.

The drinking of diſtilled liquors was equally forbid; for the *Turks* ſeemed more pleaſed with them than with Wine, as affecting their ſtomacks and brain with greater heats and tittillations. Neither *Turks* nor *Greeks* are skilful in the arts of diſtil-

diſtillations; but do it in ſo rude and groſs a way, as that it rather ſeems a boyling of liquors, than a ſeparating the pure and ſpirituous parts from the groſs and fæculent; which makes a company of Brutes, who make ſenſe if not the only yet the leading principle of life ſo mad for ſtrong waters ſent out of *Chriſtendom*, diſtilled with ſo much art and coſt, out of ſpices, herbs, and ſuch like hot materials and ingredients. They have no moderation and command over themſelves or appetite, and think it can never be ſatisfied, unleſs cloyed with exceſs. And if any *Turk*, who indulges himſelf in the drinking of Wine or ſtrong Waters, does not loſe his reaſon, and returns ſober from ſuch a debauch, it muſt be wholly imputed to the ſtrength of his brain, not to his good will, much leſs to his virtue.

Beſides their Coffee and *Sherbet*, which laſt is uſed by the better ſort in the heats of Summer to quench and allay their thirſt, the ordinary people drink ſometimes other li- Turkiſh Liquors.

quors; one they call *Bozza*, made of a kind of Millet; another made of boyled raiſins and honey mixt; another of water and honey, and with eggs macerated in them; beſides a ſyrup made of preſerved grapes.

The common uſe of *Opium* among them

But which is moſt peculiar to them, is the uſe of crude *Opium*, which they ſwallow whole in little pills without any the leaſt maſtication. The ſtomack performing its vital function in the opening and diſſolving this concreted juice, the brain feels the violent operation of it; the ſpirits are put into a rapid motion; a vertigo ſeizes upon the perſon; and a kind of *delirium*, which takes away the free and ſober uſe of reaſon; if they walk, their motion is very unſteady, like men who are drunk or mad; and their tongues faltering, and the whole body diſordered. A thouſand fooliſh ideas of things poſſeſs their imagination; their fancies are then moſt raving, as if all that time they were as happy as the *Grand Signor* himſelf.

ſelf. They think this the greateſt pleaſure of life, which they can purchaſe at the rate of a few aſpers; for to this purpoſe ſome vile perſons take it, as they do Wine, being capable of no greater pleaſure than what ariſes from a preternatural ſtate of the body. Others to ſtrengthen them in their luſt; others to deprive them of their underſtanding, ſo as to be leſs ſenſible of danger, or the impreſſions of hunger, or the cold air, and the other ſeverities of Winter, and eſpecially when at ſuch times they are obliged to travel.

This is the conſtant viaticum or proviſion of the Meſſengers, eſpecially *Arabians* by Nation, who like our foot-poſts are employed by the Ambaſſadors and Merchants from *Conſtantinople* to their ſeveral Factories; there being no eſtabliſht conveyance of Letters all *Turkey* over, (which is one argument of their barbarouſneſs) their ſervice is very uſeful and neceſſary. They are reduced to a ſet company, and have a *Chief* The chief proviſion of the *Arabian* Meſſengers.

over them, who diſpatches them to the ſeveral parts of the Empire; and they perform great journeys with incredible haſte, unleſs when the ways are rendred unpaſſable by deep ſnow or great rain and inundations of waters, and are very faithful in the diſcharge of their truſt. Dozed and intoxicated with *Opium*, they go on their way, and have juſt ſo much ſenſe left as to know they are not out of it; at firſt they ſhake off the drouzineſs, which the poiſonous medicament brings upon them, by a continual agitation of the body; and when they are tired and forced to reſt, they are content with as little ſleep as poſſible, not lying ſtretcht out to their full length, but leaning down with their backs againſt a wall or banke, with their knees againſt their belly to keep it warm; every one knows his convehient doſe according to his ſtrength and temperament; ſome will receive the quantity of a little pea, as ordinarily as they do their daily food, or rather make that ſerve for it; ſtronger ſtomacks

macks and conſtitutions require as much more, which one would wonder how they ſhould concoct, but that we know, to ſome by a peculiarity of conſtitution, which nature hath given, or uſe introduced, occaſioned by neceſſity or wantonneſs, poiſons have ſerved for aliment. How ſmall a part of that, which cuſtom has made ſo neceſſary to their lives, as that they cannot forbear ſo much as one day, would put us into our laſt ſleep, and awaken us in another World! This affected phrenzy has this event uſually, the ſpirits being ſo often fired and put into a preternatural motion, their whole force being ſpent, grow dull and torpid; their looks pale and frightful, like men diſtracted; their eyes ſunk in their heads; a palſy in their hands, and all the infirmities of old age ſeizing upon them in the time of their manhood: ſo that they appear to be as ſo many walking ghoſts. Which horrid and neceſſary effects of it have of late made the uſe of it leſs frequented among the

more conſidering *Turks*, who are ſenſible their exceſſes and debaucheries with Wine are leſs dangerous and pernicious to their health. I know not how true the experiment is, but this is certain, that thoſe who uſe *Opium* abſtain moſt carefully, for ſome time at leaſt, from drinking cold water, : which they ſay would cauſe death incurably, though without any convulſion or agonies. This is the only uſe of *Opium* with them, ignorant of correcting its noxious and ſtupifying qualities, and ſo making it fit for medicine.

Swines-fleſh prohibited.

There is ſo great and univerſal a regard had to *Mahomet's* prohibition of eating Swines-fleſh, that the tranſgreſſor is counted ſacrilegious and void of all conſcience, who dares defile his ſoul with it, as they firmly believe it does; which opinion is ſo rooted in their minds, that they may be ſooner brought to renounce any part of their Religion, than this particular inſtitution. Thoſe who will indulge themſelves to drinke Wine, abhor the very thought of touch-

touching, much more of eating the leaſt bit of Pork. To breed an antipathy in their children toward it, they teach them, as ſoon as they can ſpeak, to call *Chriſtians* by the opprobrious name of *Hogs*; which hatred grows up with their years; ſo that they had rather die with hunger, than meddle with ſuch profane and curſed diet, in what ſtrait or neceſſity of life ſoever. The very ſight of a Hog puts ſome into a fright and trembling, which ſoon paſſes into fretting and indignation; and woe to the poor Swine, if the Souldiers come in their way; for they are ſure to come by the worſt of it, if they eſcape being killed with their ſmall ſhot; the ſteams of the dreſſed fleſh are hated worſe than any peſtilential air; and therefore if any good-natur'd *Turk* condeſcends to be entertain'd by a *Chriſtian*, great care is taken that nothing may be ſerved up of Hogs-fleſh, however diſguiſed: for this would be an affront not only to his Perſon, but Religion, and would fright him from the table.

Which

Which I remember happed particularly at a worthy *English* Merchant's House at *Galata*, who prevail'd with a gentile *Turk* to ſtay and dine with him. The Cook not knowing there was ſuch a Gueſt in the company, ſent up a meſs of Pork, which one of the ſervants as ignorantly put upon the table. The *Turk* ſuſpecting what it was, asked the queſtion, the thing being confeſſed, (for there was no poſſible denying or diſſembling it) he riſes from his ſeat in great haſte as one out of his wits, looks about for water, and obſerving a little Ciſtern in one corner of the room (as is uſual) waſhes his hands, mouth, and noſtrils, as if all had been polluted, and left us immediately in great diſdain, though fully ſatisfied it was a miſtake, and no way out of deſign. The *Greeks* who live in Villages apart from *Turks*, breed up theſe creatures not ſo much for their own uſe, as to ſell them to the *Weſtern Chriſtians*, and to Maſters of Ships for their Sea-proviſion; a priviledg which they are forced to buy

with

with their Money. But to do this with greater ſecurity, the *Druggermans* are forced to procure a warrant from the *Caimacam* every year at the beginning of Winter; and then the Swineherd muſt remain in the fields, in ſome by-place out of the road, till the duſk of the evening; at which time the *Turks*, not uſed to ſtay out late, retire to their houſes; there being as great ſilence at an hour and an half in the night as at midnight. This great care muſt be taken to prevent and take off all occaſion of ſcandal, offence, and tumult, which would neceſſarily ariſe, if they were brought into *Conſtantinople* as it were in triumph by day-light; and would be ſadly miſconſtrued, as an evil Omen of the downfal of their Empire by the *Chriſtians*.

They are at preſent ſtrangers to luxury and high feeding; the Kitchen arts have not as yet got among them; no poignant ſauces to provoke the appetite, beſides pepper and garlick to heat their ſtomacks; no curioſity of diet, little decency Their diet.

decency in their entertainments: They understand not the use of knife and fork, tearing the flesh asunder with their fingers; a wooden spoon being the chief furniture of their table. There are some dishes peculiar to the great mens tables, which an *European* stomack, though not nice and curious, would reject; fish and foul, though they have in abundance, they do not much affect. They cut the flesh they roast into little mammocks, and put them upon wooden spits. The common food of the *Levant* from *Constantinople* to the walls of *China* and beyond, is Rice; which they disguise with several colours with saffron and several sorts of seeds and juices which yields hearty nourishment. The usual time of dinner is about nine of the clock in the morning; they sit close and round a copper vessel, placed upon a stool a foot and half high from the ground, which contains their plates and dishes either of tin or earth; (for the *Emperor* does not use silver) and eat

their

their meat in great haſte, as if they ſtrove who ſhould eat moſt, or have done firſt. This Paragraph of their diet I ſhould altogether have omitted, as of too poor and mean a conſideration, if it did not conduce ſomewhat to the better underſtanding their manners and tempers.

Their Weddings. Their Weddings are celebrated with great noiſe and tumult; the Bride muffled up and covered with a red veil is brought home on horſeback riding aſtride, attended by her relations and friends, and Muſick playing before, and the boys running up and down and making a confuſed noiſe. This is the firſt day of their coming together; the whole buſineſs of the contract and marriage being managed in their abſence by the friends of each party. But foraſmuch as the *Mahometan* law permits the man to put away his wife upon every ſlight occaſion, that they may not leave their Daughters wholly at the mercy of their Husbands, whoſe humours are ſo fickle and inconſtant, but prevent ſuch an accident, at leaſt

to

to provide better againſt it, a Writing is ſigned before the *Cadi*, whereby they oblige themſelves to make ſuch daily allowance, to their Wives, in caſe they are weary of them and turn them off: which allowance is exacted as a juſt debt and always payable. The paper of contract being ratified, the Proxies of both parties go to the Pariſh Prieſt, who is invited to the Nuptial entertainment, who there beſtows his bleſſing on the married couple; and then begins the mad mirth, which laſts for three entire days and nights together.

How they treat their Women.

They are confined to the number of four Wives, who have ſome little command over the women Slaves, though otherwiſe not much better treated; for their condition is ſervile, being ſhut up in their houſes as ſo many priſons, ſcarce permitted to go abroad without a keeper; barr'd from all outward converſation; their Brothers grown up to be men, denied acceſs to them, or elſe but twice or thrice in a year, and then in the preſence

presence of their jealous Husbands: forced thus to live an idle and melancholick kind of life at home, their chiefest diversion is to bath often, or to stand at their lattice-window to observe the passengers; but the good Housewives, who are almost dead with this idle and dull kind of life, deceive the slow hours by embroidering Handkerchiefs and Quilts. Their chiefest care is how to please their Husbands, in whose favour they place their happiness; it being in their power to retain them, or put them away; so that their observance and love spring wholly from a principle of fear. Examples of which severity are frequent; after the first or second divorce a reconciliation is allowed; but if their fury and inconstant humour carry them on farther, then they lye under an interdict. It is a sin, and no less than that of Adultery, to reassume them, unless after anothers embraces; this punishment of folly is establisht by law, and is horribly disgraceful; a greater curse Their Divorces.

or

or infamy than which, *Bayazid* the first thought he could not wish upon himself, when he was challenged by *Tamerlan* to fight, if he did not meet him and joyn battel upon a certain day. The *Jews* practice the same liberty of divorcing themselves from their Wives, allowed by *Moses* for the hardness of their hearts. A certain *Jew* had bebauched a *Jewess*, Wife to another of his own Religion; which being known, the man was excommunicated, and turned out of the Synagogue, and the woman lockt up and deprived of her liberty. But they were resolved to keep company together, and by mutual consent turn *Turks*, to the great sorrow and regret of the Husband, from whom she was violently forced away. At last being convinced of her sin, and her *Jew-Turk-Gallant* weary of her, she is willing to return to her first Husband; but this was inconsistent, she being an *Apostate*, with the law of *Moses*, and with the law of *Mahomet*, which forbids any *Turkish* woman to marry either

either *Chriſtian* or *Jew*. The man is mad for his Wife, and to put himſelf into a condition to receive her, he turns *Turk*, and marries her, the other having given her a Bill of Divorce. After ſome time they both go to *Salonichi*, where is the greateſt concourſe of *Jews* in the Empire; next to *Conſtantinople* and *Cair*, and turn *Jews* again, hoping in ſuch a multitude to paſs undiſcovered.

In what caſes the women may ſue for a Divorce.

The women may ſue for a Divorce from their Husbands, when they are not maintained according to the law, and according to contract, and when they ſuffer an injury too great to be endured; which if they obtain, they only carry away their Clothes and Dowry, and loſe all future allowances, and take the Girls with them; but theſe caſes are rare, and very ſeldom happen.

Their kindneſs to ſick perſons.

They are very kind and aſſiſting to their ſick friends, accounting it a matter of piety and religion: the frequency of viſits renders them troubleſome, every one bringing fruits or medicines, which they judg

proper in the caſe. This care and kindneſs continue as long as there is hope of life; but when that is paſt, and the pangs of death ſeize upon the perſon, the Prieſt or any other whiſpers ſeveral times in his ear, and puts him in mind of that uſual form, of the profeſſion of *Mahometiſm*, that there is no *God* but *God*, and that *Mahomet* is his Prophet. They are much concerned for them in their agonies, and expreſs it by their looks and by their moan; but when once they are dead, their mourning and trouble are at an end; they ceaſe from all complaints, and ſcarce a ſigh to be hard, looking upon this, as a finding fault with the decree of *God* Almighty and a reſiſting his will. The dead body is perfumed with Frankincenſe, carefully waſhed with clean ſoap and warm water, and ſowed up in linnen: unleſs towards the head and feet, (which are left free, that the perſon may ſtand on his legs, and ſhew himſelf in the grave, when he gives an account of his faith to the *Examining*

ing Angels) and not kept long above ground. They have not the art of embalming. Their Funerals are ſolemnized without Obſequies; no ſhew, or pomp, or expence in the leaſt; they do all in the day-time, and uſually in the morning; deriding the *Greeks*, who at ſuch times carry lighted Tapers and Torches, and the Prieſts their Cenſers, and hire women to cut and tear their hair, and is a neceſſary part of the ſolemnity. The Prieſt uſually goes before the corps mumbling out ſomewhat, who ſays peculiar prayers for the ſoul of the dead perſon at his grave; nigh which he ſtands alone by himſelf, the reſt about twenty foot diſtant, and there reads ſome ſhort Chapters of the *Alcoran*. Then he gravely admoniſhes him about the fundamentals of his Religion, that the *Angel Inquiſitor* may not ſurprize him, and find him unprepared with ſutable anſwers; and that he boldly confeſs that *God* is the Creator, and *Mahomet* his Meſſenger, and that he uſed in his prayers to turn his face to-

Their Funerals.

wards *Mecca*, and the like; which ceremony being finiſh'd, they lay the body in the ground, and wiſh the man a good ſucceſs in his examination. Their care and reſpect is not confined to the grave; for they beſtow Money to the poor to pray for their ſouls, which they believe find eaſe and benefit by their ſuffrages, and often go themſelves to their graves, out of love and reſpect to their memory. Some Emperors and great men have left lands for theſe very purpoſes, that theſe religious offices may never be omitted. Their women are not permitted to be preſent at a Funeral; only the laſt day of *Ramazan*, as I ſaid before, they are allowed to go to the publick burying places. Theſe burying-places are without the City, and uſually nigh the high-way; ſomewhat perchance for pomp and more for uſe, to put paſſengers in mind that they muſt dye alſo, and ſerve for examples to others: Their graves are ſomewhat hollow, that they may the better riſe and ſit before the *Angels*,

Their burying-places.

Angels, planks being laid athwart to keep the ſand and duſt, that cover them, from falling upon them. At the extremities are erected two broken pieces of pillars (which formerly belong'd to *Chriſtian* Churches) or great ſtones, ſome of which are between four and five yards high, as I found by meaſure in the burying-place of *Galata*. They avoid doing any poſſible injury to the dead; their bones lye quiet and undiſturbed; they do not dig up a grave a ſecond time; every one has his grave apart; no mixture of aſhes or bones, which are as ſafely preſerved as if they were in diſtinct urnes and peculiar vaults and repoſitories: The ſepulchral monuments of the great men are made of free-ſtone, well cut and ſmoothed, in the faſhion of a cheſt, whoſe cover is taken off, with a ſtone-ſtep running round and jetting out. Both ſides are adorned with gilt circles, and one at each end, the intermedial ſpaces being filled up with flowers, very handſomely wrought; for here Their Tombes.

as in their cielings they ſhew their skill of engraving and painting. Statuary and drawing a mans face they do not pretend to in the leaſt; this being altogether unlawful; which makes them ſo brutiſhly fierce againſt all humane figures, whether wrought by the chezil or pencil. In either of the extremes is placed a pillar, which riſing from a ſquare, ends in a cone; on the tip of which is plac'd a turbant, or a cap, ſuch as the women wear, to diſtinguiſh whoſe the monument is. Theſe monuments are in the open air. The Emperors and great men lie buried in Cities, in covered Chappels, which they have purchaſed & built for this very purpoſe.

Their Oaths.

An Oath is of great force with them in deciding pecuniary and capital cauſes; they lay their hands upon the *Alcoran* and call *God* to witneſs to the truth of what they ſhall atteſt, which they kiſs and then put to their forehead, having firſt waſhed their hands; for no unclean perſon muſt dare to touch it, as they are warned by the inſcription, that

is always on the outſide cover of the book. If any *Chriſtian* or *Jew* are to give in witneſs upon Oath, they adjure them to tell the truth of what they know, making them alſo lay their hands upon the holy *Goſpels* or books of *Moſes*. An *Engliſh* Gentleman being cited before a *Cady* as a witneſs of a bargain, readily appeared, and was very willing to take his Oath, as he could do moſt conſcientiouſly and religiouſly; but they wanted a book to ſwear him, which put a ſudden ſtop to the conteſtation and trial; afer much ſearch among the neighbouring *Chriſtians*, they brought in an old *Latin* book, which they took for the Goſpels; He quickly perceiving what it was, began to refuſe, till his Interpreter, from whom I received this account, told him, that ſuch a ſcrupuloſity would ſpoil the cauſe, and make the *Turks* ſuſpect the truth of his teſtimony; that it was brought there inſtead of the book of the Goſpels, and that it was believed by them ſo to be; and that it

was the ſame thing in effect, as if the original hand-writing of the *Evangeliſts* were put into his hands; wrought upon by theſe arguments, he took his Oath accordingly.

Some of them will ſwear horribly in their private diſcourſe; ſometimes out of deſign to gain belief, and ſometimes in their paſſion; and the forms are very odd, and which are not worth being recited or known. But it is the higheſt unkindneſs in the world not to believe them, when they ſwear one particular Oath; for then they are moſt ſerious, and deſire to remove all poſſible ſuſpicion of falſhood; which is, *by the truth of the four books the thing is ſo or ſo, or I will do this or that*; meaning the law of *Moſes*, the Pſalter of *David*, the Goſpel of *Jeſus*, and the Alcoran of *Mahomet*: for they look upon the three firſt alſo as ſacred, and reverence their authority. They acknowledg *Moſes* and *David* and our bleſſed Saviour *Chriſt* to be great Prophets, and do not ſpeak of them without a preface of reſpect

reſpect and honour; following herein the example of *Mahomet* himſelf, who has left them abundant witneſs in his *Alcoran* of the moſt holy life and ſtupendious miracles of *Chriſt*. To whoſe holy name the better ſort ſhew ſo great a reverence, that if any curſed *Jew* go about to blaſpheme it, they will be ſure to revenge the affront: as it hapned not long ſince at *Gallipoli*, a maritime City of *Thrace* upon the *Propontis*, where a *Jew*, quarrelling with an *Engliſh-man*, broke out into moſt ſcurrilous language againſt our *Saviour*; but the *Turks*, who were preſent, were ſo concerned at the blaſphemy, that they carried the wretch to the Juſtice, who hearing of the evidence, without delay commanded him to be ſeverely drubbed before him, to teach him more reſpect and duty to the name of ſo holy and great a Prophet.

Their reſpect to the name of Chriſt.

A Survey of the Seven Churches of Aſia, *as they now lye in their ruines.*

THE curious ſurveys every where extant of *Bethlehem*, *Nazareth*, and *Jeruſalem*, places ſo famous for the birth, education, and ſufferings of our *Bleſſed Saviour*, (which are owing to the induſtry and learning and curioſity of devout Pilgrims, who from the firſt ages of *Chriſtianity* to this preſent, not without the deſign of providence, as I verily believe, have viſited mount *Calvary* and the *holy Sepulchre*) ſuffer us not to be unacquainted with their ſituation and ſtate: every one, who has but the leaſt guſt for Antiquity, or Hiſtory, or Travel, or inſight into Books, greedily catching at ſuch relations. But a ſadder fate ſeemed to hang over the *Seven Churches* of *Aſia*,

Surveys of *Paleſtine* common.

But not of the Seven Churches of *Aſia*.

Aſia, founded by the *Apoſtles*, and to which *the eternal Son of God* vouchſafed to ſend thoſe Epiſtles recorded in the book of the *Revelation* of St. *John*, which by the unpardonable careleſneſs of the *Greeks*, (unleſs that horrid ſtupidity, into which their ſlavery has caſt them, may plead ſome excuſe herein) have lain ſo long neglected; they giving us no account of their ruines, and the *Weſtern Chriſtians* either not caring or not daring to viſit them.

Engliſh the firſt who made ſolemn viſits thither.

The *Engliſh Gentlemen* who live in *Smyrna*, out of a pious zeal and a juſtly commendable curioſity, ſome few years ſince were the firſt who made a voyage thither, to ſee the remainders of that magnificence, for which thoſe *Cities* were ſo renowned in the Hiſtories of ancient times: and their practice and example have for the moſt part every year ſince in the Autumn been taken up and followed.

Occaſion of my voyage.

During my ſtay at *Smyrna*, where I arrived about the middle of *February* 1670. from *Conſtantinople*, in order

order to get a safe passage for *Christendom* in our Fleet of Merchants Ships, then lading at that Scale, (the *Corsairs* of *Algiers* infesting the *Mediterranean* with their number and strength, and making all sailing in a single Vessel very dangerous) I was seized with the same curiosity. But an opportunity did not so easily present it self: the waters were not then quite down, and the plains in several places scarce passable: besides, I wanted company, which is highly necessary in those Countreys both for security and convenience; having had sad experience by my travels in other parts of *Turkey* of the difficulties and hazards of such voyages: and especially in a voyage I made to *Prusia* in *Bithynia*, in which I narrowly escaped having my throat cut upon mount *Olympus* by several *Janizaries* newly arrived from *Candia*, and travelling toward *Constantinople*. But our Ships not departing till *July* following, the love and respect I had to Antiquity, and to the memory of those *Churches*, once so

ſo famous, made me not only forget but deſpiſe danger: and it hapned very luckily, that three worthy *Engliſh* Gentlemen, Mr. *Lewis*, Mr. *Rudings*, and Mr. *Jolly* (which laſt with one and fifty more moſt ſadly periſhed by Shipwrack neer *Mounts Bay* in *Cornwal* in *October* 1671.) not long after acquainted me that they had taken up the ſame reſolution, and would riſque it too. The Spring was now advanced; and we were to ſet out with all convenient ſpeed, before the heats encreaſed and grew exceſſive: and for our better ſafety, we hired two ſtout and honeſt *Janizaries*, well known to our Nation; two *Armenian* Chriſtians, a Cook, and three Grooms to look to our Horſes; in all twelve of us. Which number was but neceſſary; for at that time of the year, when there is graſs in the fields for their horſes, the roads are infeſted with Robbers in ſtrong and numerous parties, well mounted and armed, who take all advantages of aſſaulting paſſengers, and kill firſt, and rob afterwards: ſome-

ſometimes coming twenty or thirty days journey out of the mountains of *Cilicia*, and from *Georgia*, to the furthermoſt Provinces of the *leſſer Aſia* lying toward the *Archipelago* for this purpoſe.

The *Cady* of *Smyrna*'s extraordinary civility.

I cannot here conceal the extraordinary civility and courteſie of the *Cady* of *Smyrna*, then newly promoted to that Office, who hearing of our intended voyage, to oblige and gain the love of our Nation, ſent one of his Servants to adviſe us to be well arm'd, and to have a good Guard with us; for that he was aſſured there were murdrous Villains abroad on the high-ways, and that ſeveral had fallen into their hands. This advice was ſeaſonable and moſt obliging: and accordingly we provided againſt all evil accidents as well as we could, relying chiefly upon the good providence of *God*, as our greateſt and beſt ſecurity.

Bay of *Smyrna*:

April the third 1671. we ſet out from *Smyrna*, and went about to the Northern-ſide of the Bay, which runs in a good way to the North-eaſt

eaſt, riding for ſeveral hours neer the ſhore under the rocky mountains of *Gordilen*, which with the oppoſite mountain *Mimas*, there being high hills alſo to the Eaſt, makes the Haven ſo ſecure for Ships, which lye as it were land-lockt. Our way lay Northward, and ſomewhat to the Weſt. For that we might the better obſerve the turnings and windings of our journey, and the bearings of places, we took a Sea-Compaſs with us. Leaving *Menamen*, which I ſuppoſe is the *Temnos* of the Ancients, on the right-hand, a Town well ſituated, and conſiderable for the trade of Dimity and Scamity, we rode down to the River *Hermus*, not far diſtant from it, (having in our way a very pleaſant proſpect of rich plains and meadows) where we arrived after ſix hours and a half.

Menamen.

Hermus.

Hermus hath its riſe in the greater *Phrygia*, and paſſing through *Lydia* and *Æolis*, pours its waters into the Bay of *Smyrna* over againſt *Vurlaw*, (famous for its hot waters, mentioned

Vurlaw.

tioned by *Strabo* under the name of θερμὰ ὕδατα, and much frequented by *Turks* and *Greeks* in the Summer-time) and not far from *Foggia-vecchia* the *Phocæa* of the Ancients, where the *Athenians* firſt ſetled a Colony.

The Channel as wide as the *Thames* at *Windſor*, and deep withal, and not being fordable thereabouts, we were ferried over it, the current being ſomewhat ſtrong.

We rode along the banks of it towards *Chiaus-kuy*, ſituated about a mile from it, where we made our firſt *Conac* or nights lodging, having travelled this day about eight hours.

On the 4*th*, within three hours after our ſetting forth, we had a ſight at ſome diſtance of the Bay of *Elæa*: and avoiding *Guzelhiſar*, which from its diſtance and ſituation I take to be the old *Ægæ*, * a Town well ſituated on the riſing of a hill, we came to the bottom of it, and went round it, it running in conſiderably to the N. W. and not

Bay of *Elæa*.

* As appears from *Strabo*, Geograph. *lib.* 13.

being able to reach *Pergamus* with any convenience, we aſcended to a little Village, called by the *Turks Cliſia-kuy*. Our days travel being almoſt ten hours; our way lying ſtill Northward.

Plain of *Pergamus*.

On the *5th*. having rode through a wood for half an hour, we got into the plain of *Pergamus*; a moſt delightful and fruitful plain; ſeveral parts of it plowed up, the reſt yielding excellent Paſturage: it extends it ſelf to a very conſiderable length to the South-eaſt; in ſome places abovt five miles over. On the North-weſt of the plain we left the river *Cetius*, which hath but a very ſmall channel, and the *Caicus* to the Southward of it, which we paſt over at a miles diſtance from the City on a Stone-bridg of thirteen Arches, the City lying to the North-weſt of it, where we arrived after four hours.

Caicus.

The *Caicus* runs with a very ſmooth ſtream, the channel about half the bredth of *Hermus*, but very apt to overflow its low banks upon the deſcent of rain and the melting of the

the ſnow upon the mountains, which makes thoſe plains to be ſcarce paſſable for ſome time of the year. It runs into the Bay not far from *Elæa*, a City of *Æolis*, (from whence it hath its denomination) called by the *Turks* *Ayaſman*, on the weſtern-ſide of it, the Scale of *Pergamus*; from which it may be diſtant about twelve or fourteen miles: this river ſeparating *Myſia* from *Æolis*.

Pergamus.

Pergamus the chief City of *Myſia Helleſpontica* (called by the *Turks* with a very little variation *Bergamo*) is about ſixty four miles from *Smyrna* to the North North-weſt of it. It lies under a very high and ſteep hill, by which ſufficiently ſecured from the cold Northern blaſts. On the top of it is a Caſtle built according to the old way of fortification, which the *Turks* in a manner neglect, it being without any Artillery or other proviſions of War: they being altogether ſecure and free from the fears of having an enemy in thoſe parts. This inſcription is to be ſeen there on ſome ruines of Marble.

ΓΑΙΟΝ ΑΝΤΙΟΝ ΑΥΛΟΝ ΙΟΥΛΙΟΝ ΑΥΛΟΥ
ΥΙΟΝ ΚΟΥΑΔΡΑΤΟΝ ΔΙΣΠΑΤΟΝ ΑΝΘΥ
ΠΑΤΟΝ ΑΣΙΑΣ ΣΕΠΤΕΜΟΥΙΡΟΝ Ε
ΠΟΥΛΩΝΟΣ ΦΡΑΤΡΕΜ ΑΡΟΥΑΛΕΝ
ΠΡΕΣΒΕΥΤΗΝ ΚΑΙ ΑΝΤΙΣΤΡΑΤΗΓΟΝ
ΚΑΙ ΒΕΙΘΥΝΙΑΣ ΠΡΕΣΒΕΥΤΗΝ ΑΣΙΑΣ
ΠΡΕΣΒΕΥΤΗΝ ΣΕΒΑΣΤΟΝ ΕΠΑΡΧΙΑΣ
ΚΑΠΠΑΔΟΚΙΑΣ ΑΝΘΥΠΑΤΟΝ ΚΡΗΤΗΣ
ΚΥΠΡΟΥ ΠΡΕΣΒΕΥΤΗΝ ΣΕΒΑΣΤΟΝ
ΣΤΡΑΤΗΓΟΝ ΛΥΚΙΑΣ ΚΑΙ ΠΑΜΦΙΛΙΑΣ
ΠΡΕΣΒΕΥΤΗΝ ΚΑΙ ΑΝΤΙΣΤΡΑΤΗΓΟΝ
ΑΥΤΟΚΡΑΤΟΡΟΣ ΝΕΡΟΥΑ ΤΡΑΙΑΝΟΥ
ΚΑΙΣΑΡΟΣ ΣΕΒΑΣΤΟΥ ΓΕΡΜΑΝΙΚΟΥ
ΔΑΚΙΚΟΥ ΕΠΑΡΧΙΑΣ ΣΤΡΙΑΣ Η ΒΟΥΛΗ
ΚΑΙ Ο ΔΗΜΟΣ ΤΩΝ ΠΡΩΤΩΝ ΝΕΩΚΟΡΩΝ
ΠΕΡΓΑΜΗΝΩΝ ΤΟΝ ΕΥΕΡΓΕΤΗΝ
ΕΠΙΜΕΛΗΘΕΝΤΑ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ
ΤΩΝ ΣΤΡΑΤΙΩΤΩΝ.

From the Caſtle there runs down Eaſtward a good part of the hill a ſtone-wall; at the end of which ſome ruines of a fortification, that ſeems to have been built for the ſecurity of it that way.

The ancient Stone-buildings, now the ordinary dwelling houſes of the *Turks*, ſtill continue in ſeveral ſtreets; the City by this means retaining ſomewhat of its former glory, amidſt thoſe many and vaſt ruines that lye about it, contrary to the fate of other Churches; moſt of whoſe ancient ſtructures

ſtructures are wholly ruined, and pitiful *Turkiſh* houſes built of earth baked in the Sun, and beggerly Cottages raiſed upon their foundations.

We went firſt to ſee the ruines of a Palace, (as it is judged to be) which lye in a ſtreet to the Eaſt part of the City; where we found five Pillars of poliſhed Marble, of about ſeven yards in length, the Chapiters curiouſly wrought, in a line equally diſtant: and further on, there being a larger ſpace between, two other Pillars; all which ſerve now only as ſo many props to ſupport a wall that is built cloſe to them. They are confronted on the other ſide of the ſtreet with other Pillars of the ſame make, but whoſe Chapiters are broken, two lying along upon the ground.

More Eaſtward toward the plain lye very famous ruines of a Church dedicated to St. *John*, built of brick; about fifty ſix paces in length, and in bredth thirty two; the walls of a very great heigth, two rows of

windows on each ſide. Several Pillars fixt within the body of the Church, but broken of, and wanting much of their due heigth: the *Turks* not willing to be at any pains to clear the earth where they are fixt, and the broken pieces ſerving their purpoſe as well; which is to place them at the extremities of their graves: abundance of which we found in their burying-places in our travels where ever we came. Under the Eaſt end, a large Vault. On each ſide of the Church is a round building, the one exactly agreeing with the other. The doors very high; oppoſite to which is a great Nicchio or cavity in the wall; a Vault underneath ſuſtained by a great Pillar; the foundation ſtrengthened by ſeveral arches and pillars; it is eighteen of my paces in diameter within; the walls very thick.

Selinus. In the upper part of the City is the Rivolet *Selinus*, whoſe ſtream is very ſwift, running toward the South South-eaſt into the *Caicus*; over which are built ſeveral Stone-bridges,

bridges; some with two, some with three arches. By the stream not far from the great Church, part of a wall is yet standing of about ninety paces.

On the other side of *Selinus* is a very handsome and large Church, formerly called *Sancta Sophia*, into which you ascend by several stone-stairs; now polluted by the *Turks*, and made a *Mosch*. We observed a passage under ground from the Castle to the *Selinus*, by which they supplyed themselves with water. Along the side of a hill from the South-west are the remainders of an Aqueduct.

On a hill to the west of the City we met with several vast ruines with six great arches over a water, which seems to have been formerly a common-shore; and South of this another range of six arches more, with two large rooms. The former of these ruines the *Turks* call *Kiz-serai* or the *Womens Seraglio*; telling us, that anciently they were kept there, accommodating according to their

rude conception of things, who have not the leaſt knowledg of Antiquity, the cuſtoms of former ages to the practice of their Emperor at *Conſtantinople*, and fancying them to have been the very ſame.

More Southward is another great ruined building with arches, ſituated pleaſantly upon a hill; from whence we had a good proſpect of the City and the neighbouring Plain; hard by which is a Theatre, that opens to the South, the marks of the ſteps ſtill remaining. In the declivity of which almoſt at the bottom is a Marble-ſtone about ſeven ſpans in length and two in bredth, with this inſcription, ΗΡΑΚΛΗΣ. On the oppoſite ſide a Marble ſtatue about two or three foot in the rubbiſh, which we cauſed to be removed by a poor *Chriſtian*; this being the only way to preſerve it; the *Turks* being ſuch profeſt enemies to all humane figures, whether painted, or in Moſaick, or wrought in Braſs or Marble, that it would quickly be defaced and broken, if it appeared above ground.

As

As we walk'd in the ſtreets, we obſerved ſeveral Vaults almoſt everywhere.

We went to ſee ſeveral ruines about a quarter of a mile out of Town, to the S. W. which ſeem to have been a fortification; under which are ſeveral Vaults that open one into another, which ſerve not only for the foundation of the building, but might alſo very conveniently be made uſe of for a granary to lay their ſtores in, though now only a receptacle of cattel.

To the South much about the ſame diſtance are two mounts oppoſite one to the other, raiſed artificially to command the paſſage, and ſecure the Avenues that way; in the mid way lies the road: and the like toward the Eaſt.

The ſtate of the Chriſtians here is very ſad and deplorable, there being not above fifteen families of them: their chief employment is gardening, by which they make a ſhift to get a little money to pay their *harache*, and ſatisfy the demands

mands of their cruel and greedy oppreſſors, and maintain a ſad miſerable life. They have one Church dedicated to St. *Theodore*; the Biſhop of *Smyrna*, under whoſe juriſdiction they are, taking care to ſend a Prieſt to officiate among them.

In the *Bagno* we found an excellent jarr of marble, not unlike a font; about five or ſix foot from the pavement, very neer ſeven yards in compaſs, with figures of horſemen in *relievo* round about it, but broken ſomewhat at top: neer which is a curious marble-baſin about two or three foot higher than it.

In the yard adjoyning we found this inſcription upon a ſtone-pillar ſunk in the ground.

MA. AEMILIO, AVR. PVB.
PROCVLO PRAEF.
FABR. MA. LEPIDI. AVG.
PROCVR.

SACR.

SACRVM.

On it is engraven a Bulls head.

On a stone very high upon the wall is the figure of a dog, with these two verses under it.

ΟΥΝΟΜΑ ΦΙΛΟΚΤΗΝΙΤΟΣ ΕΜΟΙ ΤΟΙΟΣ
ΓΑΡ ΤΠΑΡΧΩΝ
ΘΕΙΡΣΙΝ ΕΠΙ ΦΟΒΕΡΟΙΣ ΚΡΑΙΠΝΟΝ
ΕΘΗΚΑ ΠΟΔΑ.

Having satisfied our selves with the view of *Pergamus*, on Thursday the *6th.* about Sun-rise we set forward in our journey toward *Thyatira*, our way lying almost due East, repassing the *Cetius* and *Caicus*; which last we forded at about two miles distance from the City.

After four hours we came to a river, whose channel was somewhat broad and banks very high, which we left on our left-hand; perchance the river *Hyllus*. After seven hours we arrived at *Soma*, a very large Town, situated under a high hill, and from thence passed in three hours to *Hyllus.* *Sema.*

Kirk

Kirk-agach. *Kirk-agach*, or the Town of forty trees, placed under a hill alſo; the plain lying to the North of it: and

Bak-hair. ſo to *Bak-hair*, a Village ſo called from the pleaſantneſs of its ſituation: thoſe words ſignifying a fair proſpect; where we took up our lodging after eleven hours travel.

On the *7th.* from *Bakhair* after four hours we came to a Village called *Mader-kuy*, ſeated on a little hill, under which runs a little river, which loſeth its waters in the *Hermus*. In the plain before it we ſaw ſeveral pillars (about forty or fifty) ſome fixt in the ground, and others lying upon the graſs, no other ruines being near. From this Village to *Thyatira* in one hour.

Mader-kuy.

Thyatira. *Thyatira* (called by the *Turks Akhiſar* or the white Caſtle) a City of *Lydia*, is diſtant from *Pergamus* about forty eight miles; almoſt South-eaſt, ſituated in a ſpacious plain about two miles and an half in compaſs. Very few of the ancient buildings remain here; one we ſaw, which ſeems to have been a market-

place,

place, having six pillars sunk very low in the ground, about four spans only left above. We could not find any ruines of Churches; and enquiring of the *Turks* about it, they told us there were several great buildings of stone under ground, which we were very apt to believe from what we had observed in other places, where digging somewhat deep, they met with strong foundations, that without all question have formerly supported great buildings; but the descriptions of the Ancients and the several inscriptions that we found there put it out of doubt, that this is the true *Thyatira*: though the *Greeks*, who are prodigiously ignorant of their own Antiquities, take *Tyreh*, a Town twenty five miles to the South-east of *Ephesus*, to be the place, being deceived by the neerness of the sound the one has with the other; upon the same weak pretence, as they have mistaken hitherto *Laotik*, a Town not far from *Ancyra* (*Angury* the *Turks* call it) in *Galatia*, for *Laodi-*

Laodicea; when we have moſt authentick proofs that it is placed neer to the river *Lycus*, and not far from *Hierapolis*.

On the pedeſtal of a pillar in the middle of a market-place covered, we found this inſcription engraven in very fair characters.

Η ΚΡΑΤΙΣΤΗ ΘΥΑΤΕΙ
ΡΗΝΩΝ ΒΟΥΛΗ ΚΑΙ
ΔΙΟΝ ΑΤΡ ΠΡΟΚΛΟΝ
ΗΡΩΑ ΑΝΔΡΑ ΕΥΓΕΝΗ
ΕΠΙ ΣΕΜΝΟΤΗΤΙ ΒΙΟΥ
ΚΑΙ ΑΡΧΑΙΣ ΚΑΙ ΛΕΙΤΟΥΡ
ΓΙΑΙΣ ΠΑΣΑΙΣ ΔΙΑΤΕΛΕΣ
ΤΟΥ ΚΑΙ ΤΟΥ ΓΕΝΟΥΣ.

On the ſide of a large ſtone-coffin in form of a cheſt, the cover taken off, in the middle of a Court of a Seraglio, is the following inſcription of ſix very long lines, the letters engraven ſmall, and very cloſe; where there is mention made twice of the City of the *Thyatirenians*.

ΔΑΒΙΟΣ

1. ΦΑΒΙΟΣ ΖΩΣΙΜΟΣ ΚΑΤΑΣΚΕΥΑΣΑΣ ΣΟΡΟΝ ΕΘΕΤΟ ΕΠΙ ΤΟΠΟΥ ΚΑΘΑΡΟΥ ΠΡΟ ΤΗΣ ΠΟΛΕΩΣ ΠΡΟΣ ΤΟΙΣ * ΑΜΒΑΘΕΙΟΙΣ ΕΝ ΤΟ ΚΛΑΤΑΙΩ ΠΕΡΙ

2. ΒΟΛΩ ΠΑΡΑ ΤΗΝ ΔΗΜΟΣΙΑΝ ΟΔΟΝ ΒΑΥΤΩ, ΕΦ Ω ΤΕΘΗ ΚΑΙ ΤΗ ΓΑΥΚΥΤΑΤΗ ΑΥΤΟΥ ΓΥΝΑΙΚΙ ΑΥΡΕΛΙΑ ΠΟΝΤΙΑΝΗ ΜΗΔΕΝΟΣ ΕΧΟΝΤΟΣ ΕΤΕΡΟΥ

3. ΕΞΟΥΣΙΑΝ ΘΕΙΝΑΙ ΤΙΝΑ ΕΙΣ ΤΗΝ ΣΟΡΟΝ ΤΑΥΤΗΝ ΟΣ Δ ΑΝ ΤΟΛΜΗΣΗ Η ΠΟΙΗΣΗ ΠΑΡΑ ΑΥΤΑ ΔΩΣΕΙ ΕΙΣ ΜΕΝ ΤΗΝ ΠΟΛΙΝ ΤΗΝ ΘΥΑΤΕΙΡΗΝΩΝ ΑΡ-

4. ΓΥΡΙΟΥ ΔΗΝΑΡΙΑ ΧΙΛΙΑ ΠΕΝΤΑΚΟΣΙΑ ΕΙΣ ΔΕ ΤΟ ΙΕΡΩΤΑΤΟΝ ΤΑΜΕΙΟΝ ΔΙΣ ΧΙΛΙΑ ΠΕΝΤΑΚΟΣΙΑ ΓΕΙΝΟΜΕΝΟΣ ΤΡΙΠΕΤΗΤΝΟΣ ΕΞΩΘΕΝ ΤΟΙΣ

5. ΤΗΣ ΤΥΜΒΩΡΥΧΙΑΣ ΝΟΜΟΙΣ * ΤΑΥΤΗΣ ΤΗΣ ΕΠΙΓΡΑΦΗΣ ΕΓΡΑΦΗ ΑΠΛΑ ΔΙΑ ΩΝ ΤΟ ΕΤΕΡΟΝ ΕΤΕΘΗ ΕΙΣ ΤΟ ΑΡΧΕΙΟΝ ΕΓΕΝΕΤΟ ΕΝ ΤΗ ΛΑΜΠΡΟΤΑΤΗ

6. ΘΥΑΤΕΙΡΗΝΩΝ ΠΟΛΕΙ ΑΝΘΥΠΑΤΩ ΚΑΤΙΛΛΙΩ ΣΕΒΗΡΩ ΜΗΝΟΣ ΑΥΔΥΝΑΙΟΥ ΤΡΙΣ ΚΑΙ ΔΕΚΑΤΗ ΥΠΟ ΜΗΝΟΦΙΛΟΝ ΙΟΥΛΙΑΝΟΥ ΔΗΜΟΣΙΟΝ.

On another ſuch ſepulchral-ſtone now made uſe of by a Tanner, in his houſe might be read theſe words.

ΣΕΟΥ-

ΣΕΟΥΗΡΟΝ . . .

ΕΥΤΥΧΗ ΣΕΒΑΣΤΟΝ . . .

ΤΗ ΚΑΙ ΜΕΓΙΣΤΗ ΘΥΑΤΕΙΡΗΝ.

ΠΟΛΙΣ.

. . . . . .

. . . . . .

ΑΡΟΥΝΤΙΟΝ.

. . . ΦΛΑΒΙΑΝΟΝ.

We found ſeveral other inſcriptions, ſome of which I took, not being able to take all for want of time and convenience; the *Turks* in great companies, both men and boys, preſſing upon me; (ſeveral ſtones being placed upon the walls reverſed by theſe great enemies of Learning and Antiquity) who wondred at us, and thought us little leſs than mad for coming from ſo far as *Smyrna* to look upon a few old ſtones, which they make no other uſe of than to put into the walls of their houſes, breaking

breaking them off in the mid'ſt oftentimes, as they have occaſion.

I find by ſeveral inſcriptions, that the inhabitants of this City, as well as thoſe of *Epheſus*, were in the times of heatheniſm great votaries and worſhippers of the goddeſs *Diana*.

In the corner of a ſtreet neer a fountain upon a broken ſtone put into a wall:

ΑΡΤΕΜΙΔΙ : . ί . ΟΡΕΙΤ.

To Diana *goddeſs of the mountains*: and in the burying-place of the *Turks* (who always bury their dead out of Town, and neer the highway, except their Emperors and their relations, or ſome great men, as *Baſſis* or others, who have merited well by their ſervices of the Empire, who have the priviledg to be interred in Cities, as *Conſtantinople*, *Adrianople*, or *Pruſia*, neer the Moſchs, or chanes in their own ground, which they had purchaſed) to the North-weſt of the City, where there are a great many ſtately pil-

lars, which were deſigned to another uſe, is a very fair ſtone erected to the honour of one of her Prieſteſſes *Ulpia Marcella* by the Senate and People.

ΑΓΑΘΗΙ ΤΥΧΗΙ
Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ·
ΕΤΕΙΜΗΣΑΝ
ΟΥΛΠΙΑΝ ΜΑΡΚΕΛΛΑΝ
ΤΗΝ ΙΕΡΕΙΑΝ ΤΗΣ ΑΡΤΕ
ΜΙΔΟΣ ΜΑΡΚΟΥ ΟΥΛΠΙΟΥ
ΔΑΜΑΠΑΡΑΔΟΞΟΥ
ΚΑΙ ΚΑΝΙΔΙΑΣ ΒΑΣΣΗΣ
ΘΥΓΑΤΕΡΑ ΕΠΙΤΕΛΕ
ΣΑΣΑΝ ΤΑ ΤΗΣ ΘΕΟΥ
ΜΥΣΤΗΡΙΑ ΚΑΙ ΤΑΣ ΘΥ
ΣΙΑΣ ΛΑΜΠΡΩΣ ΚΑΙ
ΠΟΛΥΔΑΠΑΝΩΣ
ΑΝΑΣΤΗΣΑΝΤΩΝ ΤΗΝ ΤΙ
ΜΗΝ ΑΝΔΡΟΝΕΙΚΟΥ ΤΟΥ ΑΝ
ΔΡΟΝΕΙΚΟΥ ΚΑΙ ΣΤΡΑΤΟΝΕΙ
ΚΗΣ ΤΗΣ ΜΗΝΟΓΕΝΟΥΣ
ΤΩΝ ΘΡΕΨΑΝΤΩΝ
ΕΚ ΤΩΝ ΙΔΙΩΝ.

Upon a Tomb-ſtone in the ſaid burying-place

ΑΓΟΣ ΑΙΛΙΑΝΟΥ

We ſaw ſeveral old pillars with inſcriptions in a Chane; but the letters were ſo effaced and broken, that they could not be well read.

In a back yard belonging to a Tanner.

. . . . ΞΕΝΩΝ . . . . .
ΚΑΙ ΠΡΕΙΜΩ Ε
ΤΟΙΣ ΤΕΚΝΟΙΣ . . . .
ΚΑΙ ΟΥΑΛΕΡΙΩ ΟΥΑ
ΛΕΡΙΟΥ ΓΡΑΜΜΑΤΙΚΩ
ΡΩΜΑΙΚΩ.

With theſe four Latin verſes under.

VOTA SUPERVACUA FLETUSQUE ET NUMINA DIVUM
NATURAE LEGES FATORUMQUE ARCUIT ORDO
SPREVISTI PATREM MATREMQUE MISERRIME NATE
ELYSIOS CAMPOS HABITANS ET PRATA VEATUM

In a back lane not far from the corner to the North-east of the Basar.

ΑΓΑΘΗ ΤΥΧΗ
ΑΝΤ. ΚΛ. ΑΛΦ. ΑΡΙΓΝΩΤΟΝ ΤΟΝ ΚΡΑΤΙΣΤΟΝ
ΕΠΙΤΡΟΠΟΝ ΤΟΥ ΣΕΒ
ΑΡΧΗΣ ΛΕΙΒΙΑΝΗΣ ΕΠΑΡΧΟΝ ΕΙΛΗΣ
ΔΕΥΤΕΡΑΣ ΦΛ. ΑΓΡΙΠΠΑΝΗΣ ΠΡΑΙΠΟ
ΣΙΤΟΝ ΕΙΛΗΣ ΕΝΤΑΛΑΡΙΩΝ ΧΙΛΙΑΡ-
ΧΟΝ
ΣΠΕΙΡΗΣ ΠΡΩΤΗΣ ΚΙΑΙΚΩΝ ΠΡΑΙΠΟ-
ΣΙΤΟΝ
ΤΗΣ ΣΠΕΙΡΗΣ ΣΑΙΤΟΥΛΩΝ ΕΠΑΡΧΟΝ
ΣΠΕΙΡΗΣ ΔΕΥΤΕΡΑΣ ΦΛ. ΝΟΥΜΙ-
ΔΩΝ ΠΡΑΙ
ΠΟΣΙΤΟΝ ΣΠΕΙΡΗΣ ΔΕΥΤΕΡΑΣ ΦΛ.
ΒΕΣΣΩΝ
ΣΠΕΙΡΑΣ ΑΝΝΟΝΗΣ ΘΕΟΥ ΑΝΤΩ-
ΝΙΝΟΥ
ΤΙΜΕΝΩΝ ΣΕΛΕΥΚΙΑΣ ΣΠΕΙΡΑΣ ΠΙ-
ΠΕΑΡΩ
ΝΑΝΩΝ ΤΡΙΒΟΥ ΚΥΡΕΙΝΑΥΠΑΤΙ-
ΚΟΝ ΣΤΙΤΕ
ΝΗ ΥΙΟΝ ΚΑΙ ΕΓΓΟΝΟΝ ΑΡΧΙΕΡΕΩΝ
ΑΣΙΑΣ
ΑΔΕΛΦΙΔΟΥΝ ΑΛΦ. ΑΠΟΛΛΙΝΑΡΙΟΥ
ΕΠΙ ΚΗΝ
ΣΟΝ ΤΟΥ ΣΕΒ ΝΕΩΚΟΡΩΝ ΤΗΣ ΛΑΜ-
ΠΡΟΤΑ
ΤΗΣ ΚΥΖΙΚΗΝΩΝ ΜΗΤΡΟΠΟΛΕΩΣ ΛΟ-
ΓΙ
ΣΤΑΤΗΝ ΣΕΛΕΥΚΙΑΣ ΠΕΙΣΙΔΙΑΣ ΚΑΙ
ΑΛΕΞΑΝ
ΔΡΕΙΑΣ ΚΑΙ ΤΗΣ ΙΩΝ ΚΑΙ ΡΩΣΣΟΥ
ΚΑΙ ΤΗΣ

ΤΡΙΑ,

ΤΡΙΑΝΩΝ ΠΟΛΕΩΣ ΚΑΙ ΤΡΟΠΗ-
ΣΙΩΝ ΚΑΙ ΤΗΣ
ΟΛΩΝΕΙΑΣ ΕΝ ΠΑΣΑΙΣ ΤΙΠΕΡΕΣΙΑΙΣ
ΤΡΑ
ΣΙΩΝ ΤΙ ΚΑΙ ΣΕΜΝΟΤΑΤΟΝ ΙΒΡΕΑ
ΤΟΥ ΠΡΟ
ΠΑΤΟΡΟΣ ΘΕΟΥ ΤΥΡΙΜΝΟΥ.
ΟΙ ΒΑΦΕΙΣ.

This City has a very great convenience of water, which ſtreams in every ſtreet, flowing from a neighbouring hill to the Eaſtward of it about a mile off; there being above three thouſand five hundred pipes, if the *Turks* may be credited, to conveigh it to every part of it. It is populous, inhabited moſt by *Turks*, who have eight Moſchs here, few *Chriſtians* reſiding among them; thoſe *Armenians* we found there being ſtrangers, who came thither to ſell ſhaſhes, handkerchiefs, *&c.* which they bring out of *Perſia*. They are maintained chiefly by the trade of Cotton-wool, which they ſend to *Smyrna*, for which commodity *Thyatira* is very conſiderable.

On the 8*th* we left *Thyatira*, and about a mile from the City in the plains,

plains, we found a ſtone-coffin that had this inſcription.

ΤΟΝ ΓΗΣ ΚΑΙ ΘΑΛΑΣ
ΣΗΣ ΔΕΣΠΟΤΗΝ ΑΥ
ΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑ
ΡΑ Μ. ΑΥΡ. ΣΕΥΗΡΟΝ
ΑΝΤΩΝΙΝΟΝ ΕΥΣΕ
ΒΗ ΣΕΒΑΣ . . . . . .
. . . . . Η ΔΙΟΝ ΙΔ
ΟΙ ΚΕΡΑΜΕΙΣ.

As in the City we found ſeveral ſtones that had the name of *Antoninus* engraven on them.

Within two hours we paſt a ſmall river, which croſt the plain from Eaſt to Weſt; and a mile off another ſtream, which we ſuppoſed might ariſe from the ſame ſpring, and be divided from it.

Selinte-kuy. After two hours more we arrived at a Village called *Selinte-kuy*, where were to be ſeen ſeveral excellent pieces of poliſhed marble up and down, and ſome few ruines, which aſſure us ſufficiently, though we had but juſt time to look into it, that it is not originally a *Turkiſh* Village, but was once inhabited by *Chriſtians*,

ans, especially considering the situation of it within a mile of a river, I suppose the *Cryon*, or rather the *Halys*, so fatal to *Cræsus* formerly King of this Province; whose stream we found very swift, according to the ancient account given of it, passing thence into *Hermus*. About six or seven miles beyond is the *Lacus Gygæus* or *Colous*, of about five miles in length from East to West, which we viewed upon the banks of it; after we had ascended the hill that leads to *Marmora*, (probably the *Exusta* of the ancients, so famous formerly for the sepulchre of *Halyattes* the Father of *Cræsus*: admirably well situated, a spacious and fruitful plain lying under it) still a very handsome Town with several Moschs in it, one fairer than the rest, with a *Tekeh* or Monastery belonging to it.

Halys.

Lacus Gygæus.

Marmora.

Hence we came into the plains of *Magnesia*, where the famous battel was fought between *Antiochus* and *Scipio*, victory after many turns and traverses, uncertain to which side to encline,

The plains of *Magnesia.*

encline, (the diſpute being a long while maintained with equal fierceneſs, prudence, and valour) at laſt falling to the latter, who hereupon had conferred upon him by the Souldiery firſt, and after by the Senate, the glorious title of *Aſiaticus*; which title he juſtly merited: the victory being of ſo great a conſequence, that ſeveral of the *Aſian* Provinces, terrified with this ſucceſs of theirs, immediately yielded, and became an acceſſion to *Rome*'s greatneſs. Leaving at ſome diſtance mount *Maſtuſia* and mount *Sipylus*, upon the riſing of which ſtands *Magneſia*, a *Baſhalick*, though of late years governed by a *Moſelim* or Deputy, which ſeparates *Ionia* from *Lydia* to the Eaſt, we croſt the plain toward mount *Tmolus*, called by the *Turks Boz-Dag* or the icy mountain.

Maſtuſia and Sipylus.

Magneſia.

Tmolus.

In our way we repaſt the *Hermus* over a large ſtone-bridg, that ſeems to have been built of late years, and after two hours and a half paſſing through a Village called *Jaroſh-kuy*, that

Jaroſh-kuy.

that lies about two miles on this side; we arrived at *Sardes*, having been eleven hours on horseback: our way all along from *Thyatira* lying almost due South.

Sardes (retaining somewhat of its name still, though nothing of its ancient glory, being called by the *Turks Sart*) is situated at the foot of the famous mountain *Tmolus* on the North side of it, having a spacious and delightful plain before it, watered with several streams that flow from the neighbouring hill to the South-east, and with the *Pactolus*, arising from the same, on the East, and encreasing with its waters the stream of *Hermus*, into which it runs; now a very pitiful and beggerly Village, the houses few and mean; but for the accommodation of travellers, it being the road for the *Caravans* that come out of *Persia* to *Smyrna* with silk, there is a large Chane built in it, as is usual in most Towns that are neer such publick roads, or have any thing of trade; where we took up our quar-

Sardes.

Pactolus.

ters, the *Turks* refuſing to admit us into their houſes and lodg us, hearing from our *Janizaries*, that we were *Franks*. The inhabitants are for the moſt part Shepherds, who look to thoſe numerous flocks and herds which feed in the plains.

To the ſouthward of the Town at the bottom of a little hill, the Caſtle lying eaſtward of them, are very conſiderable ruines ſtill remaining, which quickly put us in mind of what *Sardes* was, before earthquakes and war had cauſed thoſe horrid deſolations there; there being ſix pillars ſtanding of about ſeven yards in compaſs; and about ten in heigth; beſides ſeveral vaſt ſtones, of which the other pillars that are thrown down were made, one placed upon the other, and ſo exactly cloſed in thoſe that ſtand, as if they were one entire piece, now lying by in a confuſed heap; the firſt row of pillars ſupporting huge maſſy ſtones that lye upon them.

Caſtle of *Sardes*.

From hence we went up to the Caſtle which lies eaſtward; the aſcent

cent very ſteep, in ſome places almoſt perpendicular; ſo that we were forced to take a great compaſs about to gain the top of the hill, whereon it ſtands; eaſy enough to be undermined, having no rock to ſupport it; but what might be as well impregnable for its ſtrength, as inacceſſible for its heigth in former ages, which knew nothing of the prodigious effects of the mixture of brimſtone and ſalt-peter; and when they made uſe of no other artillery than croſs-bows and ſlings. The wall ſtill remain with ſeveral arched rooms, though ſomewhat narrow.

Hard by the entrance on the left-hand there is this inſcription.

Ω ΠΑΝΑΡΙΣΤΕ ΒΟΚΟΝΤΙΕ
ΣΑΙΣ ΑΤΕΛΕΣΤΟΝ
ΕΡΓΟΝ ΕΟΙ ΠΡΑΠΙΣΙΝ
ΤΟΙΑ ΠΟΝΗΣΑΜΕΝΩ

Within the Caſtle we found this inſcription upon the Chapiter of a pillar.

ΔΗΜΟΝ ΤΙΒΕΡΙΟΝ ΚΑΙΣΑΡΑ ΣΕΒΑΣΤΟΝ ΥΙΟΝ ΘΕΟΥ ΣΕΒΑΣΤΟΥ ΕΚ ΤΩΝ ΙΔΙΩΝ ΤΙΒΕΡΙΟΝ ΚΑΙΣΑΡΑ ΣΕΒΑΣΤΟΝ ΘΕΟΝ ΚΑΙΣΑΡΑ

By which it appears that it was erected in honour of *Tiberius* the Emperor, whom *Sardes* ought to acknowledg as a second Founder; he having taken care to repair the breaches caused by an earthquake, and having given it the form of a City again, as *Strabo* has recorded.

Easterly of the Castle lie the ruins of a great Church, and North of them other vast ruins, the walls still remaining of a very considerable length, with several divisions & apartments; all which take up a great compass of ground: whether it was the chief Seat of the Governour, or the publick Court of Justice, or the place where the Citizens used to convene at this distance of time and in so great a confusion wherein it is involved, is difficult to conjecture: but whatever it was when it stood, it must

must needs have been very stately and glorious. We met with other ruines all along this tract, which made us quickly conclude, that the greatest part of the City lay this way.

The *Turks* have a Mosch, which was formerly a Christian Church; at the entrance of which are several curious pillars of polished marble. Some few Christians there are who live among them, working in gardens and doing such like drudgery; but who have neither Church nor Priest to assist them and administer the holy Sacraments to them: into such a sad and miserable condition is this once glorious City & Church of *Sardes*, the Metropolis of *Lydia*, now reduced.

On the 10*th* we set out from *Sardes*, and in our way past over several streams running down from *Tmolus*, which enrich the pleasant plains we rode through.

After six hours we found in a burial-place of the *Turks* full of pieces of pillars and marble-stones (among seve-

ſeveral others, but what were ſcarce legible, and required more time to tranſcribe than we could conveniently beſtow) this that follows.

ΜΑΡ ΑΤΡ. ΑΙΜΕΙΛΙΟΝ ΤΟΝ
ΑΞΙΟΛΟΓΩΤΑΤΟΝ ΑΣΙΑΡΧΗΝ.

. . . . . .

. . . . .

Three hours after we arrived at *Philadelphia.*

Philadelphia.

Philadelphia diſtant from *Sardes* to the South-eaſt about twenty ſeven miles, is ſituated upon the riſing of mount *Tmolus*; the ſtreets to a good heigth lying one above another, which gives it a very advantageous proſpect from moſt parts into the plain both toward the North and Eaſt.

It is called by the *Turks Alah ſhahr* or the *fair City*; which muſt be underſtood only in reference to the ſituation; for there is nothing of building in it to make it deſerve that name. A City formerly of as great ſtrength as beauty, having had three

three ſtrong walls toward the plain; a great part of the inmoſt wall yet ſtanding, though decayed and broken down in ſeveral places, with ſeveral baſtions upon it. Defended by them, but more by the valour of the inhabitants, it maintained its liberty, and held out againſt *Ur-chan* and *Morat* the firſt, when all the leſſer *Aſia* beſides had been over-run by the *Ottoman* forces; but at laſt in the reign of *Bayazid* the firſt, whom the *Turks* call *Tilderim* or *Lightning*, after a long diſtance the *Philadelphians* having made ſeveral ſallies, but all in vain, to remove and raiſe the ſiege, it was forced to ſubmit to the fate of other Cities, and became a prey to the barbarous Conqueror, who was not wanting in cruelty to expreſs his revenge and furious rage againſt the diſtreſſed Citizens for daring to withſtand ſo long his victorious arms: there being about a mile and a half out of Town to the South, a thick wall of mens bones confuſedly cemented together with the ſtones; in all probability raiſed by

by his command: (for ſure none but ſuch a Barbarian would have done it) in complyance perchance with ſome raſh vow that he had made, when he lay fretting and ſtorming before it. The Churches felt the terrible effects of his fury as well as the inhabitants; moſt of them being demoliſhed and turned into dunghills; as is that of St. *Johns* to the South-eaſt, moſt probably the Cathedral for its largeneſs, where they throw their rubbiſh and filth, and the reſt made Moſchs. Southward is the river *Cogamus* flowing from the hill; abundance of Vineyards all along, which the poor *Greeks* uſed to cultivate, but were at that time deterred from making Wine, by reaſon of the ſevere prohibition of the *Grand Signor*; ſo that here, as a *Greek Pappas* told us, they had ſcarce wine enough for the Sacrament. The City is very populous, there being above five hundred *Janizaries* in it, who according to their priviledges (the government being ſo much in their favour) can be

be judged only by their *Serdar* or Captain; the *Cady* or Civil Governour having no power over them in the leaſt. Next to *Smyrna*, *Philadelphia* has the greateſt number of *Chriſtians* above the other Metropolitical Seats, there being above two hundred houſes of them there, and four Churches; whereof the chief is dedicated to τ. παναγίᾳ, or to the holy Virgin St. *Mary*, the other three to St. *George*, (a great Saint among them) St. *Theodore*, and St. *Taxiarches*.

We found ſeveral ſtones here with inſcriptions, but what were either turned up-ſide down and ſo clapt into walls, or elſe horribly defaced and broken. Theſe ſix verſes found entire upon a monumental ſtone in a Church-yard of the *Greeks*.

ΞΑΝΘΙΠΠΗΝ ΑΚΤΑΑ ΜΝΗΜΗ ΒΙΟΤ ΠΑΡΕ-
ΔΩΚΕΝ

τ

ΒΩΜΩ ΤΕΙΜΗΣΑΣ ΞΕΜΝΟΤΑΤΗΝ ΑΛΟΧΟΝ

ΠΑΡΘΕΝΟΣ ΗΣ ΑΠΕΛΑΥΣΕ ΜΗΤΡΗΝ ΗΣ ΩΡΙ-
ΟΝ ΑΝΘΟΣ

ΕΣΧΕΝ ΕΝ ΗΜΙΤΕΛΕΙ ΠΑΥΣΑΜΕΝΟΝ ΘΑΛΑΜΩΙ

ΤΡΕΙΣ ΓΑΡ ΕΠΙ ΕΙΚΟΣΙΟΥΣ ΤΕΛΕΩΣΕ ΒΙΩΝ ΕΝΙΑΥΤΟΥΣ

ΚΑΙ ΜΕΤΑ ΤΟΥΣ ΔΕ ΘΑΝΕΝ ΤΟΥΤΟ ΛΙΠΟΥΣΑ ΦΑΟΣ

On the 12*th*, after three hours riding from *Philadelphia*, we paſt over the river *Cogamus*, whoſe channel was narrow, but ſtream deep and full; and leaving the plains ſome hours after, we climbed up the *Tmolus*, which we found in ſome places very ſteep and rocky; on each ſide covered with vaſt numbers of Pine and Firr-trees: and having gain'd the top, we entred into a wood very dangerous to paſſengers, there being that ſhelter for thieves in it, and that advantage they have, keeping together upon the hills, between which the road lies, to pour down their ſhot upon them, and after three hours paſt out of it, and getting on the other ſide of the mountain, we came at laſt to a Village called *Koſh-yenigeh-kuy*, where we lodged that night,

night, having travelled twelve hours compleat.

On the 13*th*, about a quarter of a mile hence, we went to ſee ſeveral ruines, which in all probability, by their diſtance from *Hierapolis*, muſt be thoſe of *Tripolis*; of which nothing left but huge maſſy ſtones lying confuſedly in heaps, and the appearance of a Caſtle and Theatre; neer to which we forded the *Mæander*, and about four hours after we came to *Hierapolis*. *Tripolis.* *Mæander.*

Hierapolis (now called by the *Turks Pambuck-Kulaſi* or the *Cotton Tower*, by reaſon of the white cliffs lying thereabouts) a City of the greater *Phrygia*, lies under a high hill to the North, having to the Southward of it a fair and large plain about five miles over, almoſt directly oppoſite to *Laodicea*, the river *Lycus* running between, but neerer the latter; now utterly forſaken and deſolate, but whoſe ruines are ſo glorious and magnificent, that they will ſtrike one with horror at the firſt view of them, and with admira- *Hierapolis.* *Lycus.*

tion too; ſuch walls, and arches, and pillars of ſo vaſt a heigth, and ſo curiouſly wrought, being ſtill to be found there, that one may well judge, that when it ſtood, it was one of the moſt glorious Cities not only of the Eaſt, but of the World. The numerouſneſs of the Temples there erected in the times of idolatry with ſo much art and coſt, might ſufficiently confirm the title of the *holy City*, which it had at firſt, derived from the hot waters flowing from ſeveral ſprings, to which they aſcribed a divine healing virtue, and which made the City ſo famous; and for this cauſe *Apollo*, whom both *Greeks* and *Romans* adored as the God of *Medicine*, had his Votaries and Altars here, and was very probably their chiefeſt Deity. In the Theatre, which is of a large compaſs and heigth from the top, there being above forty ſtone-ſeats, we found upon a curious piece of wrought marble belonging to a portal theſe words

ΑΠΟΛΛΩΝΙ ΑΡΧΗΓ

To

To Apollo *the chief Preſident*, a title peculiar to him. Where theſe ſprings ariſe, is a very large Bath curiouſly paved with white marble, about which formerly ſtood ſeveral pillars now thrown into it.

Hence the waters make their way through ſeveral channels which they have formed for themſelves; oftentimes overflowing them, and which cruſting the ground thereabouts, which is a whitiſh ſort of earth, turns the ſuperficial parts into a Tophus. Several Tombs ſtill remain; ſome of them almoſt entire, very ſtately and glorious, as if it had been accounted a kind of ſacrilege to injure the dead; and upon that account they had abſtained from defacing their monuments; entire ſtones of a great length and heigth, ſome covered with ſtones ſhaped into the form of a Cube, others ridge-wiſe. Some inſcriptions we took, which here follow: the ſhortneſs of the time we ſtaid there, and great danger we were in, not permitting us to take more.

1

Ο ΒΩΜΟΣ ΚΑΙ ΑΙ ΣΩΡΟΙ
ΑΙΛ ΠΑΙΤΟΥ ΑΤΡΗΛΙΑΝΟΥ

2

ΤΟΥΤΟ ΤΟ ΗΡΩΟΝ
ΣΤΕΦΑΝΟ
ΕΡΓΑΣΙΑ
ΤΩΝ ΒΑΦΕΩΝ

3

ΦΛΑΟΥΙΟΣ ΖΕΥΞΙΣ ΕΡΓΑΣΤΗΣ
ΠΛΕΥΣΑΣ ΥΠΕΡ ΜΑΛΕΩΝ ΕΙΣ Ι
ΤΑΛΙΑΝ ΠΛΟΑΣ ΕΒΔΟΜΗΚΟΝΤΑ
ΔΥΟ ΚΑΤΕΣΚΕΥΑΣΕΝ ΤΟ ΜΝΗΜΕΙ
ΟΝ ΕΑΥΤΩ ΚΑΙ ΤΟΙΣ ΤΕΚΝΟΙΣ ΦΛΑ
ΟΥΙΩ ΘΕΟΔΩΡΩ ΚΑΙ ΦΛΑΟΥΙΩ
ΘΕΥΔΑ ΚΑΙ Ω ΑΝ ΕΚΕΙΝΟΙ
ΣΥΝΧΩΡΗΣΩΣΙΝ.

4

ΔΙΟΝ ΕΠΑΙΝΕΤΟΝ ΦΛΑΟΥΙΑΝΟΝ
ΕΠΙΜΕΛΗΘΕΝΤΟΣ ΤΟΥ ΕΡ-
ΜΙΠΠΟΥ ΑΤΤΑΛΟΥ ΤΟΥ
ΜΗΝΕΣΘΕΩΣ.

Three

Three hours and a half after we forded the *Lycus*; and having aſcended a very high hill, after an hours riding through a very pleaſant plain overſpread with Olive-trees and Fig-trees, we came to a poor *Turkiſh* Village, where we lodged.

On the 14*th* in the morning, we ſet forward for *Coloſſe*, where within an hour and a half we arrived *Coloſſe*, by the *Turks* called *Chonos*, is ſituated very high upon a hill, the plains under it very pleaſant; but we were no ſooner entred into it, but we thought fit to leave it; the inhabitants being a vile ſort of people; ſo that we doubted of our ſafety among them. There ſtill remain ſome poor Chriſtians, notwithſtanding thoſe horrid abuſes they are forced to endure: but without any Church or Prieſt: poor miſerable *Greeks*, who amidſt that ignorance and oppreſſion they labour under, retain the profeſſion of *Chriſtianity* ſtill, though they have forgot their own language, and ſpeak only *Turkiſh*. Haſtily quitting the *Coloſſe.*

Dingilſley. Town, not long after we met the *Vaivod* of *Dingilſley*, a very large and handſome *Turkiſh* Town about four miles to the South from *Laodicea*, with about three hundred horſe in purſuit of a famous robber called *Inge Morad*, who with a party of two and twenty horſe had alarmed the whole Countrey. Our way lay almoſt Weſt to *Laodicea*, where we arrived after ſix hours and a half, and paſſing down the hill, lodged at the bottom of it to the North of the ruines in a poor Village called *Congeleh*.

Congeleh.

Laodicea. *Laodicea* (called by the *Turks Eski Hiſar* or the *old Caſtle*) a City of *Lydia* according to the Geography of the ancients, is above twenty miles diſtant from *Coloſſe*, ſituated upon ſix or ſeven hills, taking up a vaſt compaſs of ground. To the North and North-eaſt of it runs the

Lycus. river *Lycus* at about a mile and a half diſtance: but more neerly watered by two little rivers, *Aſopus* and

Aſopus, Caper. *Caper*; whereof the one is to the Weſt, the other to the South-eaſt; both

both which paſs into the *Lycus*, and that into the *Mæander*. It is now utterly deſolated, and without any inhabitant; except Wolves, and Jackals, and Foxes: but the ruines ſhew ſufficiently what it has been formerly: the three Theaters and the *Circus* adding much to the ſtateliness of it, and arguing its greatneſs. That whoſe entrance is to the North-eaſt is very large, and might contain between twenty and thirty thouſand men, having above fifty ſteps which are about a yard broad, and a foot and a quarter in heigth one from another, the plain at the bottom being about thirty yards over. A ſecond that opens to the Weſt; and a third, a ſmall one, whoſe entrance is to the South: the *Circus* was about two and twenty ſteps, which remain firm and entire, and is above three hundred and forty paces in length from one end to the other, the entrance to the Eaſt. At the oppoſite extremity is a Cave that has a very handſome arch, upon which we found this inſcription.

ΤΩΙ ΚΑΙΣΑΡΙ ΣΕΒΑΣΤΩΙ ΟΥΕΣΠΑ-
ΣΙΑΝΩΙ ΤΠΑΤΩ ΤΟ Ζ ΑΥΤΟΚΡΑ-
ΤΟ

ΟΥ ΤΙΩΙ ΚΑΙ ΤΩ ΔΗΜΩΙ ΝΕΙ-
ΚΟΣΤΡΑΤΟΣ ΛΥΚΙΟΥ ΤΟΥ ΝΕΙ-
ΚΟΣΤΡΑΤΟΥ ΤΟΥ Ι

ΛΙΘΟΝ ΕΚ ΤΩΝ ΙΔΙΩΝ ΑΝΕΘΗ-
ΚΕΝ ΤΑ ΠΡΟΣΛΕΙΨΑΝΤΑ ΤΟΥ
ΕΡΓΟΥ ΤΕΛΕΙΩΣΑΝΤΟΣ ΝΕΙΚΟΣ-
ΤΡΑΤΟΥ

ΙΕΡΟΝΟΜΟΥ ΑΥΤΟΥ ΚΑΘΙΕΡΩ-
ΣΑΝΤΟΣ ΤΟΥ ΤΡΑΙΑΝΟΥ ΤΟΥ ΑΝ-
ΘΥΠΑΤΟΥ.

To the South-eaſt are the ruines of a fortification; not far an Aqueduct, the channel of which is cut through maſſy ſtones: formerly there were two rows of pillars from South-eaſt to the North-weſt, the baſes only remaining, continued on a great way, and other rows from North-eaſt to South-weſt, which probably might bound the walk leading to ſome Palace.

The walls of a very large Church ſtill remain; to the Weſt-ſide of which are adjoyning three very curious arches. More

More to the Southward two rows of arches, five on each side.

On the Chapiter of a pillar I found these verses engraven.

ΔΟΚΤΙΚΙΟΥ ΜΟΡΦΗΣ: ΝΕΧΩ ΤΥΠΟΝ
ΕΙΚΟΝΑ ΔΑΥΤΕ

ΘΕΣΠΕΣΙΗΣ ΑΡΕΤΗΣ ΦΟΡΕΕΙ ΣΤΟΜΑ
ΦΩΤΟΣ ΕΚΑΣΤΟΥ

ΤΙΣ ΤΟΔΕ ΚΑΛΟΝ ΑΓΑΛΜΑ ΤΙΝΟΣ ΧΑ-
ΡΙΝ Η ΤΙΝΙ ΦΩΤΩΝ

Η ΠΟΛΙΣ ΑΝΤ ΑΓΑΘΩΝ ΔΟΚΤΙΚΙΩ
ΜΕΓΑΛΩ.

Upon a piece of white marble.

ΑΛΚΕΡΔΩΤΟΣ ΠΟΜΠΩ

On the 16*th* we left the Village an hour after Sun-set, the Moon favouring us; and after six hours and a half, at the bottom of a small hill, but not far distant from a very high one we saw a boyling Fountain, whose waters were extraordinary hot and scalding; it sent forth a very thick vapour like the smoke of charcoal,

charcoal, which diffuſed it ſelf over the plain. About half a mile thence we croſt again the *Mæander* over a very rotten and dangerous wooden-bridg, a fair and large bridg of ſtone ſomewhat above it being ſo broken in the midſt, that there is no paſſing over it, and ſo entred upon the pleaſant and fruitful plains of *Apamea*, watered by the *Mæander*, whoſe various windings and turnings we obſerved with great pleaſure and ſatisfaction: riding all along its banks for ſeveral hours. After almoſt ſeventeen hours riding we arrived at *Nozli*.

Plains of *Apamea*.

Nozli.

On the 18*th*, after we had rode three hours from *Nozli* we came to a Village called *Teke-kuy*, very pleaſantly ſituated, and about a quarter of a mile thence on the right-hand went to ſee ſeveral great ruines that lye on the North upon a hill; between which and the oppoſite great hill is a very lovely plain. We made up to the ruines of the Caſtle, and a great Aqueduct: other vaſt ruines lying diſperſed up and down for a great

Teke-kuy.

great way: theſe ruines are called by the *Turks Sultan Hiſar* or the Sultan's Caſtle; and can be no other than thoſe of *Tralles*, formerly the ſeat of a Biſhop, and a famous City in the firſt beginnings of *Chriſtianity*: ſituated about three quarters of a mile from the *Mæander*. Having travelled eight hours this day, we came to *Guzel-Hiſar*, where we took up our lodging in a Chane.

Sultan-Hiſar.

Tralles.

Guzel-hiſar or the *fair Caſtle*, a very great and well built Town, walled, and having very handſome gates, with ſeveral Moſchs. We found in it ſeveral pillars and ancient buildings, which made us conclude from its diſtance from *Tralles*, that it is *Magneſia ad Mæandrum*, formerly the ſeat of a Biſhop, to diſtinguiſh it from another City of that name in the ſame Province, upon mount *Sipylus*. It is now maintained by the trade of Cotton yarn, which they ſend to *Smyrna*, caravans going weekly hence.

Guzel-Hiſar.

Magneſia upon the Mæander.

On the 19*th*, from *Guzel-Hiſar* to *Gherme-aule* we made it ſix hours,

Gherme-aule.

hours; our way lying North-weſt.

On the 20*th*, our way lay hence Weſt by North, till we came to deſcend the hill, upon the top of which we had ſeen the Iſland *Samos* to the North-weſt; at the bottom is a very large Aqueduct with three great arches below, and five above to convey the water from one ſide of the hill to the other, and ſo to *Epheſus*, where we arrived after ſix hours.

Iſland *Samos*.

Epheſus.

Epheſus called by the *Turks Ayaſaluk*, formerly the chief Metropolis of the *Lydian Aſia*, and the ſeat of the *Roman Proconſul*, (who had the government of theſe parts) as being the principal City ſubject to his juriſdiction, was not then ſo famous in its flouriſhing and glory, as it is diſmal and deſpicable at preſent; being reduced to an inconſiderable number of poor cottages, wholly inhabited by *Turks*; diſtant from *Smyrna* to the South-eaſt about forty ſix miles. It lies to the South of the river *Cayſtrus* in a plain (abounding with Tamariſk, growing to ſuch an heigth as to hide a man on horſeback)

back) under two hills; the one to the South-eaſt, which runs out but a little way; the other, which is very high, to the South; under which lay the moſt conſiderable parts of the City: between which is a plain of about a quarter of a mile in bredth: upon the ſides of both are very great ruines, the walls and ſome arches remaining: upon the latter are the ruines of a wall, which ſeemed to have bounded the City that way with ſeveral caves upon the declivity of it. There lye diſperſed upon the ground in ſeveral places vaſt marble pillars; ſome white, others ſpeckled; theſe latter hard by the Temple of *Diana*, of about ſeven foot in diameter, and about forty foot in heigth; their Chapiters fallen off, and lying neer them proportionable, of about eleven or twelve foot ſquare, and about four or five foot thick, the baſes whereon they were fixed being alike thick.

The

Diana's Temple.

The Temple of *Diana* (for ſo tradition and fancy will have it, though I ſuppoſe it might have been a *Chriſtian* Church built upon the ruines of it) is to the Weſt North-weſt, where lye ſtones of a huge weight heaped one upon another; it lies North North-eaſt, and South South-weſt, the entrance from the former, as we conjectured by reaſon of a very fair gate that way ſtill remaining, formerly encloſed with a wall (taking up a good compaſs of ground, where they might have their gardens and other accommodations) though moſt of it now broken down. To the Weſt of it, having lighted our tapers, and made faſt our cord, we went into the labyrinth on the right-hand, where after a deſcent of ſeveral foot, we crept through a narrow paſſage, and ſo paſt forward in a direct line; on each ſide were ſeveral rooms, that open into others, built arch-wiſe; the alleys being ſo low, that we were forced to creep through them too; and having continued for above

above a quarter of an hour in theſe ſubterranean Vaults built very artificially, and intended only at firſt as a foundation of the Temple, (though not undeſervedly called a labyrinth, by reaſon of its ſeveral turnings, and the difficulty of finding a paſſage out of it without the help of a clew) being ſomewhat ſolicitous of the ill effects of the damps and the thick air, which put us into an extraordinary ſweat, we haſted to enjoy the freſh air and the comfortable light of the Sun. The Labyrinth.

To the South-weſt of the Temple are the remains of a Watch-Tower or Caſtle, placed upon a high rocky hill, whence there is a very fair proſpect of the South-weſt Sea, and of the Promontory *Trogyllium*. Tradition will have this to be the place where St. *Paul* was impriſoned, out of reverence to which it is ſo called; though the ſituation, and the narrowneſs of it, it being not above eleven or twelve paces ſquare, encline me to believe, that it was only intended for a Watch-Tower to obſerve St. *Paul*'s priſon, or rather a Watch-Tower.

ſerve what ſhips paſs to and again in thoſe Seas; from which it may be diſtant about five miles. Here we obſerved to the North-weſt the various turnings of the *Cayſter*, more crooked than thoſe of *Mæander*, watering the plains below.

On the North-eaſt of *Diana*'s Temple lies upon the ground a very large Font of porphiry, the inmoſt circle being about ſix foot in diameter, which is called by the name of *St. John*'s *Font*, there being four pillars not far from it, upon which they ſuppoſe it was raiſed. A thing very unlikely, that in thoſe ſad times of perſecution under *Domitian* and *Trajan*, when the poor *Chriſtians* were forced to ſerve *God* in grottas, and Converts were baptized ſecretly, there ſhould be ſuch care taken to do it in ſo ſtately a laver. On the Eaſt are the Aqueducts.

Cave of the ſeven Sleepers.

Upon the ſide of the Eaſtern hill is the Cave of the ſeven Sleepers, neer it ſeveral ſmall arches; and more forward of them a very large arch,

arch, within which are ſeveral little caverns.

On the North is St. *John*'s Church, turn'd into a Moſch; about ſeventy paces in length, and five and twenty in bredth. In it are four pillars ſtanding in a row of excellent porphyry, of about five foot in diameter, and much about the bigneſs of thoſe that are in *Sultan Suleiman*'s Moſch in *Conſtantinople*, and about forty foot in heigth, which ſupport two Cuppolas, the glaſs windows ſtill remaining; before it a very large and fair entrance. St. *John*'s Church.

Northward of the Church on the gate leading up to the new Caſtle are very curious figures engraven, repreſenting ſeveral, who ſeem to be haled and dragged away, as if perchance the deſign had been to ſhew how the poor Chriſtians were formerly ſeized upon and treated by their heathen perſecutors.

Here are two very ſpacious Theaters, the one under the Southern hill, the other to the Weſt, neer which is a ſtately gate, where I found theſe words engraven in two places. T 2 AC-

ACCENSORENSI ET ASIAE.

Upon a Pillar by the ruin'd Aqueduct.

ΦΑΔΙΛΛΑΝ ΘΥΓΑΤΕΡΑ Μ. ΑΥΡΗΛΙΟΥ ΑΝΤΩΝΕΙΝΟΥ ΚΑΙΣΑΡΟΣ ΣΕΒΑΣΤΟΥ.

On a marble not far from *Diana*'s Temple.

C. CLODIO. C. F. MAEC.
NUMMO. TRIB. LEG.
XIII. GEM. X. VIR. STL. IVD.
....PROVINCIAE ASIAE
....RTINIVS QUINTILIANVS
....IATIVS MATERNVS
....DIVS NVMMUS ACILIVS
....STRABO FILIVS FECIT.

On another hard by.

ΕΠΙ ΠΡΥΤΑΝΕΩΣ ΚΛΑΥΔΙΟΥ
ΤΙΤΙΑΝΟΥ ΔΗΜΟΣΤΡΑΤΟΥ
ΑΡΧΙΕΡΕΩΣ ΙΕΡΑΤΕΥΟΝΤΟΣ
ΣΟΣΣΙΑΝΟΥ Μ. ΠΟΜΠΩΝΙΟΣ
ΛΑΤΕΙΝΟΣ ΑΝΕΘΗΚΕΝ ΙΣΙΔΙ

ΚΑΙ

ΚΑΙ ΣΕΡΑΠΙΔΙ ΦΙΑΛΗΝ ΚΑΙ

ΣΠΟΝΔΕΙΟΝ Λ.....

ΝΑΥΒΑΤΟΥΝΤΩΝ ΛΥΚΙΑ...

ΧΑΡΙΔΗΜΟΥ ΤΟΥ ΧΑΡ.....

On the 21*th*, within a mile of *Epheſus* we paſt over the *Cayſter*, a very deep river; and two hours after paſt through a narrow place of about thirty yards in length, cut very deep through a rock, I ſuppoſe, done out of a capriccio to exerciſe the Souldiers, and to ſhew that nothing is too difficult and impoſſible for art and induſtry to effect. The mariſhes that lye below it on each ſide of the cauſe-way, and the low ground ſo apt to be overflown, may make it unpaſſable that way at ſome time of the year; but here, this lying upon the aſcent of the hill, that cannot be pretended.

From hence we clambered over the *Alyman*, which is extraordinary bad way; part of the famous mountain *Mimas*, (which runs as far as

Cape *Cornobbero*, the *Turks* call it *Kara-borun*, or the Cape with the black noſe, at the entrance into *Smyrna* Bay) which we paſt over in two hours. After ten hours we forded a little river called *Haleſus*, that runs into the Sea at *Colophon*; two hours beyond which is a *Turkiſh* Town called *Giamo-baſhee*, ſituated in a ſpacious plain with ſeveral handſome Moſchs in it; where not meeting with any accommodation, we rode half a mile further to a poor Village called *Karagick-kuy*, where we lodged, and the next morning we arrived ſafe at *Smyrna*, being the twentieth day from our departure.

Smyrna. *Smyrna*, called by the *Turks Eſmir*, lyes in the bottom of a Bay, which is encompaſſed with high mountains on all ſides except to the Weſt, about ten leagues in length, where is good anchoring ground, and the water deep; ſo that the Ships ride neer the Merchants ſcales, who for their convenience live to the water ſide. The bredth at the bottom

bottom may be, I gheſs, about two or three miles. To the North is the river *Meles*. This is one of the moſt flouriſhing Cities of the leſſer *Aſia*, both for its great trade and the number of its inhabitants; in which I include *Franks*, *Jews* and *Armenians*, as well as *Greeks* and *Turks*. Little of its ancient glory is left ſtanding, earthquakes and fire and war having made as great deſolations and waſtes here, as in the other parts of *Anatolia*. 'Tis certain from the numerous foundations continually dug up, that the greateſt part of the buildings anciently were ſituated upon the ſide of the hill, and more to the South: the houſes below toward the Sea being built, ſince *Smyrna* became of late years a place of trade. On the top of the hill, which overlooks the City and Bay, is an old Caſtle without any regular fortifications about it, and in a manner ſlighted; there being only two or three guns for faſhions ſake mounted, with which they ſalute the new Moon of *Bairam*,

Meles.

Old Caſtle.

ram, and the Captain *Baſſa*, when he comes into the Port with his armata of *Galleys*. Neer the entrance is a marble head, the noſe of which is cut off by *Turks* out of their great zeal and hatred of all kind of humane figures eſpecially. I found nothing in it obſervable but a Ciſtern or perchance Granary under ground propt by pillars, and the bottom curiouſly plaiſtered over; the work of the ancient *Greeks*: but much inferior to one I ſaw in the *long Iſland* juſt within the Bay on the ſide of a hill, into which there is a deſcent of about eight or nine feet; the buildings very regular and ſtately, having twenty pillars in length, and five in bredth, the diſtance between each about ſeven of my paces, that is above one hundred and ſixty paces one way, and above thirty five another.

At a little diſtance from which is another almoſt of the ſame bigneſs, but filled with water; the Iſland being altogether uninhabited, but full of wild hogs and hares.

On

On the ſides of the other gate of the Caſtle are yet to be ſeen two Eagles, the enſigns of the *Romans*, delineated at large, and handſomely enough.

In our deſcent to the South-eaſt we entred the Amphitheatre, where St. *Polycarp* firſt Biſhop of this City was martyred, the ſtony ſteps being removed for the moſt part by the *Turks* for their buildings and other uſes. Amphitheatre.

In the ſides are ſtill to be ſeen the two Caves oppoſite to each other, where they uſed to encloſe their Lions; fighting with beaſts being in ancient times the great diverſion of the people of this Countrey, and to which they uſually condemned their ſlaves, and the poor *Chriſtians* eſpecially.

On the ſide of the hill, but ſomewhat lower, is the ſepulchre of this great Saint, which the *Greeks* ſolemnly viſit upon the anniverſary feſtival conſecrated to his memory: in complyance with an ancient cuſtom in uſe almoſt from the times of his The ſepulchre of St. *Polycarp*.

his martyrdom, as *Euſebius* relates in the 4*th* Book of his *Eccleſiaſtical Hiſtory*, chap. 15. It is placed in a little open room, that poſſibly might be ſome Chappel: in the entrance of which I found this inſcription upon a marble ſtone now placed in a chimney.

ΑΥΤΟΚΡΑΤΟΡΙ

ΑΔΡΙΑΝΩΙ

ΟΛΥΜΠΙΩΙ ΣΩΤΗΡΙ

ΚΑΙ ΚΤΙΣΤΗΙ

The poor *Greeks* are very careful in repairing this monument, if it any way ſuffers, either by the weather, it being expoſed to the air, or by the *Turks*, or by the *Weſtern Chriſtians*, who break off pieces of marble and carry them away as reliques; an earthen diſh hanging by, to receive the aſpers any either out of curioſity or veneration and reſpect to the memory of the bleſſed Martyr ſhall beſtow for the repair of his Tomb.

Nigh

Nigh hereunto are ſeveral arches, ſtones of huge bigneſs lying upon the ground, and a great building having three large rooms upon a floor; which perchance was a place of Judicature: the front having been formerly adorned with four pillars, the baſes of which at preſent only remain. Not many years ſince in a lane towards the North-eaſt, digging for a foundation they met with ſeveral rows of ſquare ſtones placed regularly one above another, and in all probability it might be part of a Fane or Temple in the times of Heatheniſm. In the walls of the City I obſerved a great cavity almoſt in every ſquare ſtone, reſembling ſomewhat a *Roman* V, which ſome fancy might be in the honour of the Emperor *Veſpaſian*, who was a great benefactor to this City. But the figure not being always the ſame, but admitting great variety, I am apt to believe it was rather made by the Maſons, that the ſtones might be the better cemented together. About a mile from the Town are the ruines of

Janus's Temple.

of a Church, which the *Franks* call by the name of *Janus*'s Temple: which I believe rather to have been dedicated to St. *John* the great Saint of the Eaſt, and that hence the miſtake of the name is to be fetch'd.

The *Turks* have here thirteen Moſchs; the *Jews* ſeveral Synagogues; and yet tho *Smyrna* ſtill retains the dignity of a Metropolitical ſeat; the *Greeks* have but two Churches, the one dedicated to St. *George*, the other, if I do not miſremember, to St. *Photinus*. The *Armenians* have only one Church: in the Church-yard whereof, I met with theſe inſcriptions.

In the Eaſtern diviſion.

I

ΟΙ ΘΕΟΤΑΤΟΙ ΑΥΤΟΚΡΑΤΟΡΕΣ ΣΕΟΥΗ-
ΡΟΣ ΚΑΙ ΑΝΤΩΝΕΙΝΟΣ . . . . ΣΜΥΡ-
ΝΑΙΟΙΣ
ΕΙ ΚΑΛΥΔΙΟΣ ΡΟΥΦΙΝΟΣ Ο ΠΟΛΕΙΤΗΣ
ΤΜΩΝ Ο ΔΙΑ ΤΗΝ ΠΡΟΑΙΡΕΣΙΝ
Η ΣΥΝΕΣΤΙΝ ΕΠΙ ΠΑΙΔΕΙΑ ΚΑΙ ΤΟΝ ΕΝ
ΛΟΓΟΙΣ ΣΥΝΕΧΗ ΒΙΟΝ ΤΗΝ
ΠΡΟΚΕΙΜΕΝΗΝ ΤΟΙΣ ΣΟΦΙΣΤΑΙΣ ΚΑΤΑ
ΤΑΣ ΘΕΙΑΣ ΤΩΝ ΠΡΟΓΟΝΩΝ
ΗΜΩΝ

ΗΜΩΝ ΔΙΑΤΑΞΕΙΣ ΑΤΕΛΕΙΑΝ ΤΩΝ ΛΕΙ-
ΤΟΥΡΙΩΝ ΚΑΡΠΟΥΜΕΝΟΣ
ΤΜΩΝ ΑΥΤΟΝ ΕΚΟΥΣΙΩ ΑΝΑΓΚΗ ΠΡΟ-
ΚΑΛΟΥΜΕΝΩΝ ΥΦΕΣΤΗ ΤΗΝ
ΣΤΡΑΤΗΓΙΑΝ ΚΑΤΑ ΤΟ ΠΡΟΣ ΤΗΝ ΠΑ-
ΤΡΙΔΑ ΦΙΛΤΡΟΝ ΤΗΝ ΓΟΥΝ ΕΙΣ ΤΑ
ΑΛΛΑ ΜΕΝΕΙΝ ΑΠΡΑΓΜΟΣΥΝΗΝ ΑΚΕΙ-
ΝΗΤΟΝ ΑΥΤΟ ΔΙΚΑΙΟΤΑΤΟΝ
ΕΣΤΙΝ ΟΥ ΓΑΡ ΑΞΙΟΝ ΤΩ ΑΝΔΡΙ ΤΗΝ
ΕΙΣ ΥΜΑΣ ΦΙΛΟΤΕΙΜΙΑΝ ΓΕΝΕ
ΣΘΑΙ ΖΗΜΙΑΝ ΚΑΙ ΜΑΛΙΣΤΑ ΤΑΥΤΗΝ
ΥΜΩΝ ΑΙΤΟΥΝΤΩΝ ΥΠΕΡ
ΑΥΤΟΥ ΤΗΝ ΧΑΡΙΝ ΕΥΤΥΧΕΙΤΕ.
ΕΠΡΕΣΒΕΥΕΝ ΑΥΡ. ΑΝΤΩΝΕΙΝΟΣ ΚΑΙ
ΑΙΛΙΟΣ ΣΠΗΡΑΤΟΣ.

2

ΤΑΤΙΑΣ ΗΡΩΘΕΜΙΔΟΣ ΜΑΓΝΗΤΙΣ ΑΠΟ
ΣΙΠΥΛΟΥ ΖΩΣΑ ΚΑΙ
ΤΩ ΤΙΩ ΤΩ ΚΑΤΟΙΧΟΜΕΝΩ ΛΥΣΑΝΙΑ ΛΥ-
ΣΑ ΚΑΙ ΤΩ ΠΑΤΡΙ ΑΥΤΟΥ ΛΥΣ.

In the Southern.

1

ΑΓΑΘΗΙ ΤΥΧΗΙ
.:. Ι ΛΑΜΠΡΟΤΑΤΗ ΚΑΙ ΜΗΤΡΟΠΟ
. ΕΙ ΚΑΙ ΤΡΙΣΝΕΩΚΟΡΩ ΤΩΝ ΣΕΒΑΣ
ΤΩΝ ΚΑΤΑ ΤΑ ΔΟΓΜΑΤΑ ΤΗΣ ΙΕ-
ΡΩΤΑΤΗΣ ΣΥΓΚΛΗΤΟΥ ΣΜΥΡΝΑΙ

2

:.: ΧΕΙΛΙΑΡΧΟΝ ΓΕ ...
... ΚΑΤΑ ΔΟΔΜ ...
... ΠΟ ΘΕΟΥ ΚΛΑΥΔΙΟΥ ...
.... ΟΣ ΤΙΒΕΡΙΟΥ .....
... ΤΗΓΟΝ ΠΡΕΣΒΕΥ ...
... Ο ΘΕΟΥ ΚΛΑΥΔΙΟΥ ...
... ΟΙ ΕΠΙ ΤΗΣ ΑΣΙΑΣ ...

3

..ΟΣ ΕΝ ΤΟΙΣ ΕΠΙ ΤΗΣ Α..
..ΙΒΕΡΙΟΥ ΚΛΑΥΔΙΩ ..ΗΡΩ..
..ΑΙ ΣΕΒΑΣΤΟΦΑΝΤΟΥ..
..ΘΕΑΣ ΡΩΜΗΣ ΚΑΙ ΘΕΟΥ..
..ΔΙΟΣ ΠΑΤΡΩΟΥ ΑΤΤΟ..
..ΕΥΣΤΟΥ ΠΑΤΡΟΣ ΤΗ..
..ΤΟΥ ΣΥΜΠΑΝΤΟΣ ΑΝ..
..ΕΙ ΜΑΚΡΟΣ ΑΙΦΟΥΛΑΝΟΣ..
..ΑΝΘΥΠΑΤΟΣ ΑΠΟ ΤΗΣ..
..ΡΩΝΟΣ ΚΑΙΣΑΡΟΣ ΠΡΟ..
..ΠΑΡΧΕΙΑΝ.....ΔΗΜΟΝ..

. . . . . .

. . . . . .

4

ΧΑΡΙΤΙΝ ΕΡΜΙΠΠΟΥ ΤΟΥ
ΕΠΙΓΥΝΑΝΟΝΤΟΣ ΤΟ ΜΝΗ
ΜΕΙΟΝ ΕΑΥΤΗ ΚΑΙ ΤΟΙΣ ΕΝ
ΤΗ ΔΙΑΘΗΚΗ.

ΤΟ ΜΝΗΜΕΙΟΝ ΕΣΤΙΝ ΙΚΙΟΥ ΙΚΙΟΥ ΤΟΥ
ΕΥΗΜΕΡΟΥ ΙΕΡΟΥ ΣΜΥΡΝΑΙΩΝ ΚΑΙ ΤΡΟ-
ΦΙΜΗΣ
ΚΥΡΟΥ ΤΟΥ ΕΡΜΟΓΕΝΟΥΣ ΚΑΤΑ ΤΗΝ ΓΕ-
ΓΟΝΥΙΑΝ
ΕΚΧΩΡΗΣΙΝ ΤΗΣ ΕΠΙΓΡΑΦΗΣ ΑΝΤΙΓΡΑΦΟΝ
ΑΠΟ
ΤΕΘΗΣΕΤΑΙ ΕΙ ΤΟ ΑΡΧΕΙΟΝ.

For

For the other inscriptions, I must refer the learned Reader to the *Latin* copy.

By this short and imperfect survey the curious Reader may be sadly convinced, in what a pitiful and deplorable condition these once famous and glorious Churches of *Asia* are at this day; Churches, which had the *Apostles* for their Founders, and which yielded so many Martyrs, and which abounded with so many myriads of *Christians*, whose patience and valour tired out and wearied, and at last triumphed over the tyranny, the malice, and the hatred of their *Heathen* persecutors; and which afterward, when the Empire became *Christian*, and the civil power submitted it self to the law and discipline of *Christ*, and when the Cross, which before was had in such execration, was held the highest ornament of the Crown, advanced in splendor and glory above what they had enjoyed in the times of *Heathenism*, & which upon a due consideration of circumstances one might have truly

truly enough judged ſhould have been eternal and placed almoſt out of all poſſibility of danger and ruine, now turned into heaps of rubbiſh; ſcarce one ſtone left upon another, ſome of them utterly uninhabited, and the remains of all horribly frightful and amazing. I ſhall not here lament the ſad traverſes and viciſſitudes of things, and the uſual changes and chances of mortal life, or upbraid the *Greeks* of luxury and ſtupidity, which have brought theſe horrid deſolations upon their Countrey: theſe are very uſeful but very mean and ordinary ſpeculations. That which affected me with the deepeſt anguiſh and moſt ſorrowful reſentment when I was upon the place, and does ſtill, was and is a reflexion upon the threat made againſt *Epheſus* mentioned in the ſecond Chapter of the *Revelations* of St. *John*, who made his abode in that City, and died there. *Remember from whence thou art fallen, and do the firſt works: or elſe I will come unto thee quickly,*

ly, and will remove thy Candleſtick out of its place, except thou repent. And upon a farther and more ſerious conſideration, as I ſorrowfully walked through the ruines of that City eſpecially, I concluded moſt agreeably, not only to my function, but to the nature of the thing, (and I am confident no wiſe or good man who ſhall caſt his eyes upon theſe looſe and haſty obſervations will deny the concluſion to be juſt and true) that the ſad and direful calamities which have involved theſe *Aſian* Churches, ought to proclaim to the preſent flouriſhing Churches of *Chriſtendom*, (as much as if an Angel were ſent expreſs from Heaven to denounce the judgment) what they are to expect, and what may be their caſe one day, if they follow their evil example, that *their Candleſtick may be removed* too, *except they repent and do their firſt works*; and that their ſecurity lyes not ſo much in the ſtrength of their frontiers, and the greatneſs of their armies, (for neither of theſe could defend the

Eaſtern Chriſtians from the invaſion and fury of the *Saracens* and *Turks*) as in their mutual agreements, and in the virtues of a Chriſtian life.

A BRIEF DESCRIPTION OF CONSTANTINOPLE.

Conſtantinople ſeems to have the advantage of moſt Cities in the World for ſituation, either in reſpect of the pleaſantneſs of its proſpect; or for ſecurity againſt the attaques of an enemy, it being naturally fortified, and might be made impregnable by art; or for its narrow paſſage into *Aſia*; as if, in all changes and revolutions of government, deſigned by God for the chief ſeat of Empire and command. The high hills, upon which it is ſeated, add much to the beauty and glory

The advantage of its ſituation in general.

of it; ſeveral knots of Cypreſs-trees appearing thick ſet upon them, that to one ſailing in the *Propontis*, it looks like a City placed in the middle of a wood: but in the haven it reſembles a great Amphitheatre, the houſes like ſo many ſteps riſing orderly one above another; the gilded ſpires of the Moſchs reflecting the light with great pleaſure to the eye: ſo that to all travellers it ſeems juſtly the moſt delightful, the moſt admirable, and moſt charming ſpectacle of nature: and what would even ſatisfy for the tedioufneſs and fatigues of a Sea-voyage, were there nothing in it to pleaſe the fancy or curioſity beſides.

Difficulty of acceſs. Though it lies upon the Sea, yet on both ſides the paſſages to it are ſo narrow, that there can be no coming at it without great difficulty.

Helleſpont. The entrance to it toward the *Mediterranean* is by the *Helleſpont*, which is there about five miles over; where is a perpetual current into the *Archipelago*, which is ſtrong and violent

violent, and eſpecially when the wind is at North, which blows for the moſt part here and at *Conſtantinople* eight or nine months of the twelve: the want of a Southerly wind, which is neceſſary to get up the channel, making the paſſage very long and tedious. Neer the two head lands the *Turks* have, ſince the beginning of the war of *Candia*, built two Caſtles, to prevent the landing of the *Venetians*, who before paſt unmoleſted with their ſhips and galleys up as high as the *Dardanels*. In the Caſtle on the level within Cape *Janizary*, anciently *Promontorium Sigæum* on the *Aſian* ſhore I counted ſix and twenty great guns in front; and about ſixteen on the ſide toward *Tenedos*. A little above at the end of a long ſand is the river *Scamander*. Sailing directly in the middle of the ſtream, the guns can do no great execution.

The *Helleſpont* widens hence Eaſtward, till almoſt at an equal diſtance between the *Ægæan* and *Propon-*

tick Seas (for it ends at *Gallipoli*) you arrive at the narroweſt ſtrait, being ſcarce three quarters of an Engliſh mile over: where are two ſtrong Caſtles to command the paſſage; which the *Turks* call *Boghas-hiſar*, or the Caſtles in the ſtrait or jaws of the channel, but better known to the *Chriſtians* by the name of the *Dardanelli*; directly oppoſite to one another. The Caſtle of *Seſtos* on *Europe* ſide, lying under a hill, is triangular: having twenty five guns level with the water; and a Baſtion at each angle: in the middle an high Tower conſiſting of three ſemicircles, encompaſſing a ſquare fortification. *Abydus* on the oppoſite ſhore lies in a plain; the Caſtle ſquare, having about ſixteen guns, which almoſt touch the ſurface of the water. On the ſides are raiſed round Towers, and in the middle an oblong work. The ſtrength of theſe Caſtles is the great ſecurity of *Conſtantinople*; no ſhips being able to get by without manifeſt danger of being ſunk; and if at any

Dardanelli.

Seſtos.

Abydus.

time

time a ſhip or gally coming from *Conſtantinople* have part, helpt forward by the current and a brisk Northerly gale, it ought not to be aſcribed ſo much to good fortune or a wily ſtratagem, as to the careleſneſs and ſtupidity of the Caſtellans. For any but *Turks*, who do not well underſtand fortification, and the uſe of great guns, to make them bear to the beſt advantage, would infallibly, humanely ſpeaking, defend and ſecure the paſſage.

On the other ſide the *Euxine* Sea, *Conſtantinople* is defended by the *Boſphorus*, whoſe channel is about eighteen miles in length. The firſt Caſtles, which guard each ſide of it, are about five miles from the City, built by *Mahomet* the great, from which about nine miles to the ſecond, where the diſtance between the two ſhores is not much above a mile. The current ſo violent, eſpecially when the wind blows hard at North, that the water-men, who paſs toward the black Sea, are at ſuch times forced to go aſhore, and hale *Boſphorus.*

their boats. I obſerved in ſeveral places a ripling or bubbling of the water, as in the Race at *Portland*. In the ſeveral turnings and windings are large Bays for ſmall Veſſels, (made by the Promontories, which run out ſo far, that they ſeem at a diſtance to ſtop the paſſage) eſpecially on the *Thracian* ſhore, upon which ſeveral Villages are ſituated, and where the *Baſſa's* and other great men have their villas and houſes of pleaſure. The *Bithynian* ſhore, for the moſt part covered with wild Olive, Cheſnut, and Cypreſs-trees, ſeems to be one continued wood or garden, and yields a pleaſant and curious entertainment to the eye. Almoſt in the entrance or mouth of the *Boſphorus* are placed ſeveral rocks, the *Symplegades* of the ancients, which break the force of the waters continually poured out of the black Sea. On *Europe* ſide I counted four, which lye ſo cloſe one to another, that the Sea at ſome little diſtance not being diſcerned to run between, they ſeem to joyn together.

Symplegades.

gether. In the greateſt of them remains ſtill a pillar of white marble of the *Corinthian* order, about eighteen foot in heigth, commonly called by the *Weſtern Chriſtians*, *Pompey*'s pillar, as if it had been erected by that great man, in memory of a victory gained over *Mithridates* King of *Pontus*. But this is the invention of an ignorant and trifling fancy, taken up without any ground of reaſon or old tradition, (juſt after the ſame manner as they call the ruines, which are neer *Belgrade* a Village about four miles from the *Boſphorus*, by the name of *Ovid*'s Tower) and is ſufficiently confuted by the inſcription upon the baſis, where is plainly legible the name of *Auguſtus Cæſar*, though the remaining part is ſo effaced, that conjectures are different. But the beſt and trueſt I take to be this; *Pompey's pillar.*

AVGVSTO CAESARI
E. CLAV. ANNIDIVS.
LE. CLASSIS I PONTO.

On

On the neighbouring ſhore is a Pharus or Watch-Tower, a very ſtately and elegant ſtructure, and built long before the *Turks* were maſters of a foot of land in *Europe*, now ſerving for a light houſe to direct Veſſels in the night to enter the *Boſphorus* with greater eaſe and ſafety: which I aſcended that I might take the better view of the *Euxine*, which not ſo much for want of good Ports, as for their ignorance in the Mariners art, becomes in foul and ſtormy weather ſo dangerous and fatal to the *Turks*.

Advantage of ſituation in reſpect of trade.

This ſituation of *Byzantium* between two Seas rendred it a place of great trade & commerce long before the times of *Conſtantine*, who reſtored it to its ancient glory out of its rubbiſh, the Emperor *Severus* through indignation and revenge, for the long and ſtout oppoſition the Citizens made in favour of *Peſcennius Niger*, having long before ruined and demoliſhed it. All the products and commodities of *Greece*, *Ægypt* and *Mauritania* may with great eaſe and con-

convenience of ſhipping be brought hither. It joyns upon the leſſer *Aſia*, where Souldiers and all ſorts of proviſion may be conveyed in an hours ſpace. Beſides, the various nations which inhabit all along the coaſts of the *Pontick* Sea, and the lake of *Mæotis* here find a quick vent for their merchandiſe: as do the ſeveral *Chriſtian* Nations, as the *Coſſacks*, *Moldavians*, and *Wallachians*, and thoſe of *Podolia*, who live either toward the Sea or nigh the great rivers of *Boriſthenes* or the *Danube*: beſide the *Perſian* and *Armenian* Merchants and thoſe of *Chriſtendom*. So that however the winds chance to blow, Ships may come in continually from the one Sea or the other: they are ſupplied eſpecially from the black Sea with Corn, Furs, Wax, Honey, and the like.

The preſent name of *Conſtantinople* is *Iſtanpol*, or according to the common and ordinary pronunciation, *Stambol*: which plainly ſhews it not to be originally *Turkiſh*, for *Stambol.*

Iſtamboul a City full of or abounding with the true faith, as ſome moſt ignorantly fancy, but corrupted from the *Greek*: the *Turks* for the moſt part retaining the old names of Cities, though with ſome little variation accommodating them to their own language, as *Adriane*, *Burſia*, *Eſmir*, *Budun*, *Saloniki*, *Conia* for *Adrianople*, *Pruſia*, *Smyrna*, *Buda*, *Theſſalonica*, and *Iconium*.

Its particular ſite.

It lies over againſt *Scutari*, formerly *Chryſopolis*, about the diſtance of a league on the other ſide of the water on the *Bithynian* ſhore, which ſeems to be built out of the ruines of *Chalcedon*, not far diſtant from it: which is ſituated in the bottom of a narrow and ſhallow Bay. It is now a poor beggarly Village, having loſt its old name, and known only by that of *Kadi-kuy*: though out of reſpect to what it was in ancient times, it ſtill retains the dignity of a Metropolitical ſeat among the *Greeks*; the curious and ſtately Church conſecrated to the memory of Saint *Euphemia* Virgin and Martyr, being

Chalcedon.

the

the only remainder of its former greatneſs and magnificence. But to return to *Conſtantinople*.

It is caſt into a triangular figure; the vertex of which is a point of land to the Eaſt, called by the *Greeks* the Promontory of St. *Demetrius*, on which is built the *Seraglio* or Palace of the Emperor. The greater ſide, which lies upon the *Propontis*, runs N. W. and S. E. about the ſpace of ſix miles from the point to the *ſeven Towers*. The other ſide, which makes the haven, winding like a horn, called therefore by *Strabo* Κέρας, lies Eaſt and Weſt; and may be almoſt three miles in length. The baſis is the *Iſthmus*, which unites it to the Champaign and Continent of *Thrace*, and lies meridionally from the Sea to the upper part of the haven, almoſt four miles long, having three walls running in a ſtrait line, as far as the ruines of *Conſtantines* Palace, (neer which is the greateſt eminence of the City) where is a turning at a ſmall diſtance from the Port, and only a ſingle wall, like the other

Figure of *Conſtantinople*.

other two ſides, which are waſhed with the Sea. So that the compaſs of the whole is between twelve and thirteen miles; the latitude various, and at about two miles at the wideſt, which is cauſed by the approach or diſtance of the ſeveral parts of the oppoſite angles. It is advantageouſly placed, as I ſaid before, upon the riſing of ſeveral hills; ſeven of which are moſt conſpicuous for their great heigth; moſt of them have upon their tops very ſtately Moſchs built after the model of *Sancta Sophia*, whoſe cuppolas and pyramids ſeem almoſt to reach the clouds. But of theſe Moſchs I ſhall have occaſion to ſpeak diſtinctly.

Extent.

Situated upon ſeven hills.

No place perchance in the World deceives a mans expectation more than *Conſtantinople*, it promiſing ſo largely at a diſtance both from the land and Sea: but when you enter into it, all the glorious outward appearance ſeems but a deluſion of fancy. The ſtreets narrow and unequal, and by reaſon of their ſteepineſs in ſeveral places, troubleſome to

Its inconveniences.

to walk in, except one fair ſtreet, which croſſeth the City from the *Seraglio* to *Adrianople* gate. And however the narrowneſs of the ſtreets (though it detracts much from the ſightlineſs and beauty of a place) may be excuſed for the benefit it affords in ſheltering paſſengers from the rayes of the Sun, yet the filth and naſtineſs is intolerable; dunghils and great waſtes of ground, cauſed by fire, being every where to be met with. The ordinary houſes are generally very low and mean, and without any ornament of building or ſtrong materials; only a few bords clapt together, and the walls of clay, baked in the Sun. Some few houſes of the *Greeks* remain, which are built of ſtone, and high: which ſhew what *Conſtantinople* was before the *Turks* cut and broke down all the carved and ſtone-work with their ſcymitars, and axes, and hammers, and ſet fire upon the holy places and Palaces, and pull'd down the *Croſs*, and ſet up their *half-Moon* inſtead of it. Ordinary houſes.

The

Baſſas houſes.

The *Baſſas* houſes are but little better: no portico or pillar at the entrance; no curious walks adorned with rows of trees in their gardens; no pictures or ſtatues; no hangings, no fret-work in their ceiling; their outward Courts rude and irregular. They take up indeed a great compaſs of ground: and the portals are checkered with ſeveral colours, as red, blue, yellow: their rooms are above ſtairs, which lead into a gallery or hall; the chambers little boxes, the chief furniture of which lies upon the floor: though ſometimes the roof is gilt, and the ſides covered with tiles, with flowers and foliage painted, and ſometimes, though very rarely, with cedar-wainſcot: they being afraid to build rich and great Palaces; not only becauſe it would be lookt upon as an argument of a fooliſh and vain pride, but alſo of oſtentation of their riches, and what might really prove a ſnare, and draw the envy and ill-will of the Emperor upon them.

The

The walls are conſiderably thick and high, and ſerve equally for defence and ornament. Toward the *Propontick* there runs a ledge of rocks under water at ſome diſtance from the ſhore, which keeps off Ships of greater burthen, and only admits Galleys and Brigantines which draw but little water. Part of this wall, weakned by the violence of the waves, or thrown down by earthquakes, was repaired and rebuilt by the Emperor *Theophilus*, this inſcription being to be found in ſeveral places: Walls.

ΘΕΟΦΙΛΟΣ ΕΝ ΧΡΙΣΤΩ ΤΩ ΘΕΩ ΠΙΣΤΟΣ
ΒΑΣΙΛΕΥΣ ΚΑΙ ΑΥΤΟΚΡΑΤΩΡ ΡΩΜΑΙΩΝ.

Under the *Seraglio-point*, upon a platform, about four or five and twenty feet broad to the wall, gained from the Sea, are planted about fifty pieces of Cannon: one of which they are very chary of, as being the firſt which was diſcharged at the ſiege of *Bagdat*, which they afterwards ſo ſucceſsfully carried on: to which is

oppoſite a ſmall Caſtle not far from the other ſhore, which they call by the name of *Kizkoliſi* or the *Virgin Tower*. Theſe walls are built of free-ſtone, and only here and there pieced up with brick and uneven ſtones clapt in: a few breaches being left, I ſuppoſe, out of deſign, unrepaired in the wall to the landward, made by their guns when they lay before it. Here in the uppermoſt wall of the three are about two hundred and fifty ſquare Towers with battlements, built at an equal diſtance: to the middle ſpace of which, anſwer other Towers in the ſecond wall, making ſo many iſoſceles triangles: the third a plain wall, now ſunk very much in the ground; the ditch from the high-way to the skirts of it being about five and twenty or my paces. Without are no ſuburbs, except two or three farm-houſes, and toward the haven; the Countrey lying open: which renders the proſpect of *Conſtantinople* as pleaſant and glorious to the eye upon the land as upon the Sea: and indeed the

Its proſpect from the land.

the walk from the *ſeven Towers*, where I had occaſion to go often, to the haven, all along theſe walls, ſeemed to be the moſt delightful and diverting of all that ever I took in my whole life.

The gates are about five and twenty in number, whereof ſeven are toward the *Propontis* in this order, beginning from the *Seraglio* point: Gates.

Achur-kapi, or the Stable-gate, nigh which are the ſtables of the *Grand Signor*.

Chatlad-kapi, or the Cleft-gate.

Kum-kapi, or the Sand-gate.

Jeni-kapi, or the new gate.

Daoud Baſſa-kapi; repaired by a Baſha of that name, and hence it takes its denomination.

Samathia-kapi.

Nurli-kapi, or the Pomegranate-gate.

To the landward theſe, which front the Weſt.

Jedicoula-kapi, or the gate of the *ſeven Towers*: which ſome, wholly

ignorant of the *Turkiſh* language, have through a groſs miſtake called *Janicula.*

Selivrea-kapi, the gate which leads to *Selymbria.*

Top-kapi, or the Gun-gate.

Jeni-kapi, or the new gate.

Edriane-kapi, or *Adrianople*-gate, as leading directly thither.

Egri-kapi, or the crooked gate.

Ivanſeri-kapi, in the plain not far from the water ſide.

To the Haven.

Balat-kapi, I ſuppoſe, corrupted from *Palatium*; leading up towards the ruines of the Palace of *Conſtantine*; as they commonly call them. This gate is in the furtheſt receſs of the Canal, or arm of the Sea, dividing *Conſtantinople* from *Pera* and *Galata*: into which run two little rivers, which have long ſince loſt the ancient names of *Cydrus* and *Barbyſes.*

Petri-kapi, I ſuppoſe, from a *Chriſtian* Church neer it, dedicated formerly

merly to the honour and memory of St. *Peter*.

Phanar-kapi, φανάριον, or the Lanthorn-gate. Here and at Gun-gate the *Turks* firſt broke into the City: the poor *Greeks* having raiſed a wall upon the ſide of the hill, not daring to truſt to that by the water ſide, to this day called by them in their vulgar language, Διπλο-φανάρι.

Gebali-kapi, or the Hill-gate, or as others pronounce it, *Giob-ali*, the deep Well-gate.

Vnkaban-kapi, or the Meal-gate: neer which are the publick granaries.

Odun-kapi, or the Wood-gate: over which may yet be ſeen this moral ſentence,

Μήμα θανάτε χρησιμεύει τῷ βίῳ.

Temiſh-kapi, or the Fruit-gate.

Balukbazar-kapi, or the Fiſh-market-gate.

Balkaban-kapi, or the Honey-gate.

Zindan-kapi, or the Priſon-gate.

Bahchia-kapi, or the Garden-gate, hard by the *Seraglio*.

Seraglio. The Emperor's Palace; which the *Turks* call *Padiſha Serai* (from which latter word, which in the *Perſian* language ſignifies any ſtately Manſion, the *Italians*, from whom *we* and the *French* borrow it form their *Seraglio*, and appropriate it hereto) is ſituated partly upon the plain, and partly upon the riſing of the hill, which overlooks the Promontory at the very entrance into the haven; having the *Thracian Boſphorus* on the Eaſt: upon which point the current ſets ſo violently, that Veſſels oftentimes upon the ſlacking and ſcantineſs of wind are caſt upon it, and get off with very great difficulty.

Two ſides of it, taking in the gardens belonging to it, are waſhed by the Sea: the third to the land, flanked with Towers, which jet out. Here in all likelyhood ſtood old *Byzantium*: afterward in the ſucceeding ages of *Chriſtianity* was placed here-abouts a Colledge of religious perſons

perſons belonging to the neighbouring Church of *Sancta Sophia*. Several years paſt after the taking of *Conſtantinople*, before the *Turkiſh* Emperors made it their reſidence: *Mahomet* the great abandoning the *Greek* Emperor's Palace, either becauſe demoliſht in the time of the ſiege, or as ominous to himſelf and ſucceſſors, having fixt his ſeat almoſt in the center of the City: called to this day *Eski-ſerai* or the old Palace, which has but one gate, and the walls very high: where the women of the deceaſed Emperor are conveyed and ſhut up as cloſe priſoners without any hope of liberty, except when they are beſtowed as wives upon the great favourite *Baſſis*; being only permitted at the feaſt of *Bairam*, to come and make their complements to the *Haſaki Sultana* or the chief woman of the Emperor, who has been ſo happy as to bring him a boy in the *Seraglio*. The whole encloſure comprehending the gardens and ſpacious Courts, may take up about two miles in compaſs.

The gate to the landward, which is the uſual entrance, (the reſt ſeldom opened, except upon great occaſion) is always guarded by *Capigies*, the in-ſide hung with ſhields, darts, guns, and ſpears; without any great ornament, two pillars of courſe marble propping up the ſides. It opens into a Court, whoſe area may be between three and four hundred paces in length, but not proportionably wide; the whole lying rude. On the left-hand is a great building, where the *Agiamgolans*, who do all the drudgery and all the vile offices about the *Seraglio* are quartered: as alſo a round building, ſuppoſed to have been a Sacriſtia of *Sancta Sophia*, but now turned into an Armory. On the right is an Hoſpital, where ſuch as fall ſick within the *Seraglio*, are brought for cure. At the ſecond gate, guarded alſo by *Capigies*, (over which there is the often mentioned form of the profeſſion of the *Mahometan* Faith written in *Arabick* in large golden letters) the chief *Vizir* muſt diſmount, only the Empe-

Emperor himſelf riding on horſe-back into the ſecond Court; which is very ſtately. The area ſquare, a portico covered with lead and ſuſtained by pillars of *Theban* marble, whoſe baſes and chapiters are bound with brazen circles, running round it. The walks curiouſly laid out into parterrs on the ſides of the paved walks, and ſet with rows of Plane-trees and Cypreſſes, and a fountain in the middle. At the further end on the left-hand is the *Divan* or Council-Chamber; where the great *Vizir* and in his abſence his Deputy or *Caimacam*, aſſiſted by the *Cadileskires* and other men of the law, adminiſters juſtice four times every week, that is, Saturday, Sunday, Monday, and Tueſday; from whoſe ſentence there lies no remedy of appeal. At the upper end is a caſement, which opens into it, where the *Grand Signor* often comes, (though he cannot be ſeen there) out of curioſity or deſign, to hear the determination of caſes brought before them. Divan.

This

This Court of Judicature is not thronged with idle ſpectators, here is no place for ſuch curioſity; only buſineſs or a particular citation draws company hither; much leſs is it permitted to ſtrangers to be preſent at ſuch times. *Mahomet Kupriuli* Father to the late *Vizir Achmet*, who took *Candia*, one day eſpying ſeveral *French* Gentlemen preſent, demanded their buſineſs: they preſuming upon the innocence of their curioſity, anſwered, they only came to ſee: which put him into a fit of paſſion, *What*, ſaid he, *do you take us for monkeys, which ſhew tricks, that you come here to gaze and ſtare upon us*? whereupon they were rudely thruſt out, and upon their alledging they were ſtrangers, and knew not the cuſtoms of the Countrey, with very great difficulty they eſcaped drubbing. To prevent the like affront or danger, I made a pretence of debt upon a *Jew* in *Smyrna*, and attended by our chief Interpreter, by whoſe contrivance the little plot was laid, went boldly into

into the *Seraglio* to demand juſtice; my requeſt was very plauſible; and upon the propoſal of it, they granted me a warrant to arreſt my *Jew* in caſe the debt was not ſpeedily ſatisfied, the fees not coming to above one hundred or ſix-ſcore aſpers. The inmoſt part of the *Seraglio* beyond the third gate, and the womens apartment, is kept ſecret, and to Chriſtians inacceſſible, except upon extraordinary occaſions. The whole, (though not built according to the rules of modern Architecture, not to be compared with the Palaces of *Chriſtian* Princes) as to the outward appearance ſeems handſome and ſtately.

For the better accommodation of Merchants and travellers, (there being no ſuch thing as an Inn in our acception of the word in *Turkey*) *Chanes* or publick lodgings are erected in the chief ſtreets of the City: from the free uſe of which no one of what Countrey or Religion ſoever is exempted or debarred, called for diſtinction either by the names of their

Caravanſeraiz.

their ſeveral Founders, or from the peculiar ſort of Merchandiſe, to which they are appropriated, as the Silk Chane, or the Rice Chane, and the like. The two beſt and ſtateſieſt I ſaw are thoſe of the preſent Emperor's Mother neer her Moſch toward the haven, and of *Kupriuli* in *Tzouk-bazar* or the Hen-market. But the figure and the uſe are the ſame in all. They are built for the moſt part of ſquared ſtone, in the middle of the area is a little Moſch. A ſtone-gallery above the ſtairs running round, and little narrow chambers opening into it; and the like below in Chanes of a late foundation: for in thoſe which are ancient, there is no diviſion into ſtories or partition into rooms; but all lies open like a great barn under the ſame roof: a little wall about a foot and a half high, and four or five feet broad, being raiſed round with chimneys at three or four yards diſtance.

Bezeſten. The *Bezeſten* or Exchange is a ſquare ſtone-building, where they ſell linnen,

linnen, cloth of *London*, as they call our woollen manufacturies, Furs, &c. but this muſt not be compared with that at *Pruſia* either for greatneſs or ornament.

The publick *Bagnos*, which are for the uſes of ſtrangers, and ſuch as cannot furniſh out ſo great an expence, as to have them in their houſes, (there being a continual neceſſity of bathing, not only upon the account of religion, but alſo of health in thoſe hot Countreys) are built of a courſer ſort of marble with a large cuppola. In the outward room there is a fountain, round which a ſeat of brick covered with mats, where they undreſs themſelves: out of which you go through a narrow paſſage into a ſpacious room comprehended under the cuppola, little oblong ſquares ſetting out in the ſides. Upon the firſt entrance, except care be taken before-hand to reduce the body to ſuch a temper, ſo as to endure the heat, one ſhall ſcarce be able to fetch breath, unleſs with great difficulty, and be almoſt ſtifled with the hot

Bagnos.

hot exhalations, which are ſo groſs, that oftentimes finding no vent and reverberated by the roof, they are condenſed, and fall down in thick drops of water.

Moſchs. *Conſtantinople* owes the chiefeſt part of its preſent glory to the great *Moſchs*, which were either formerly *Chriſtian* Churches, or elſe built and endowed by ſeveral Emperors and other great men. Of theſe and their Founders, who have adorned the profeſſion of their Religion with ſuch pomp and magnificence, the *Turks*, after the manner of their eloquence, which conſiſts in fooliſh and indiſcreet hyperboles, uſe ſwelling words of vanity. By the vaſtneſs of the ſtructures they judg of their zeal and piety; and the greatneſs of the revenue is an argument and proof of their ſucceſſes and victories: cuſtom by the bewitchery of the *Muſti* and the other Church-men prevailing, that no Emperor can aſſume the honour of building a *Moſch*, except he has gained ſo much ground in *Chriſtendom*,

dom, with the revenue of which he may maintain the publick ſervice of religion in it, in part at leaſt, as if it were offering up a proportion of the ſpoil to *God* by way of acknowledgment and gratitude. Which conſideration muſt needs have a mighty influence upon them to carry on their wars with all imaginable vigour, not only out of a deſire of fame to imitate and equal the glory of their predeceſſors, but out of a principle of zeal and conſcience. They make a fine ſhew, eſpecially toward the haven, and are ſeen at a great diſtance; ſituated for the moſt part on the hills; and though not all in a ſtrait line, yet the heigth takes off ſo much from the obliqueneſs of the angle, that the eye is at no trouble or loſs to find them out.

Aia Sophia; for ſo the *Turks* call *Sancta Sophia*, without any other variation from the old *Greek* name.

Achmets in the *Hippodrome*.

Bayazids.

Suleimans, neer the old *Seraglio*.

Shah-

Shahzadeh. This built by *Suleiman* alſo in memory of his Son *Mahomet*, the eldeſt he had by a *Ruſſian* woman, whom we call from her Countrey, *Roxolana*, who died in his youth in his government at *Magneſia*.

Mahomets, who took the City. This was formerly a *Chriſtian Church* dedicated to the memory of the *H. Apoſtles*: in which many of the *Greecian Emperors* lye buried.

Selims, who was the Father of *Suleiman*. He overthrew the government of the *Mamalucks*, and ſubdued *Egypt*.

Another Moſch of *Mahomet* the great, which they call *Phatih giame* or the *Conqueror's Moſch* for diſtinction. This was a *Chriſtian Church* dedicated to the *B. Virgin St. Mary*; and after the taking of the City given to *Gennadius Scholarius* then *Patriarch* for the *Patriarchal* Church, but afterwards ſeized on by this Emperor for the ſervices and uſes of his own falſe religion.

San-

Sancta Sophia appears ſtill a moſt glorious ſtructure, though the *Turks* are not ſo careful about the beauty and ornament and reparations of it, as of the other *Moſchs*. The contrivance and architecture are very admirable, fully anſwering the deſcription given of it by *Procopius Cæſarienſis*, who was contemporary with the moſt glorious Emperor *Juſtinian* the Founder, and one of the officers of his Court. A ſtately portico at the entrance from the aſcent; five gates covered with plates of *Corinthian* braſs lead into the nave of the Church. Its length about one hundred and twenty of my paces, and almoſt half as wide. The whole fabrick reſting upon arches is upheld by three rows of pillars of different marble, Serpentine, Porphyry, and a kind of Alabaſter, whoſe baſes and capitels are bound about with braſs wreaths. In the middle there ariſes a large cuppola, ſupported by four maſſy pillars, and encompaſſed without with many little cuppolas, ſome higher than the reſt: *Sancta Sophia.*

ſeveral little Chappels of an oblong figure toward the ſides. There is an aſcent by a winding pair of ſtairs into the galleries, which take up three ſides of the Church, ſupported by ſeveral curious marble pillars. The pavement both of the Church and gallery is marble, not made up of little ſquares, but of very large tables: the walls cruſted over and flagged with the ſame. The roof of the Church and portico in moſaick; though the *Turks* have defaced the faces of ſeveral figures; yet notwithſtanding ſeveral repreſentations of ſacred hiſtory may be clearly enough diſcerned.

Suleimania. The two next beſt Moſchs are *Suleimans* and *Achmets*. In the middle of the Court, which encompaſſes the former, is a large ſquare fountain covered at top. The portico adorned with very curious tall pillars; the pavement laid with large tables of porphyry: the cuppola propt up by four pillars of the ſame ſort of marble, whoſe circumference may be about twenty foot, the ſpoils of

of a *Christian* Church: for such art and curiosity are above the reach and skill of *Turks*.

Into *Achmets* Mosch there is an ascent of twelve stone-steps, the gate of brass curiously wrought: the four arches of the cuppola upheld by four pillars of cast marble, as I judg it to be, of a very vast bulk. It still retains the name of the *new Mosch*, though divers have been built since, and a stately one very lately neer the garden gate toward the haven by the Mother of the present Emperor, a *Russ* by Nation, and the daughter of a poor Priest. *Achmets* Mosch.

That which is common to all the *Royal Moschs* is this; several gates open into the area; within which are fountains or conduits full of cocks and basons for their cleansing, before they make their prayers; close adjoyning an Hospital, and porticos built arch-wise, the little cuppolas covered with lead running all along in an even line: usually four spires or cylindrical towers of a great height, which the Priests ascend What common to all the great Moschs.

to call the people to their devotion, raiſed from the ground, and placed at a due diſtance and in oppoſite corners including a ſquare ſpace; except at *Achmets* Moſch, where there are ſix. Each of theſe have a threefold gallery, one above another. the tops of theſe towers are gilt and end in a point like a pyramid, on which is placed a gilded Creſcent, the enſign of the *Mahometan* religion, and ſo generally where-ever there is any *Moſch* or oratory; though never ſo mean and little. The name of *God* or of *Mahomet*, or his *four chief* companions, or the form of the profeſſion of the *Muſulman* faith inſcribed upon the inſide of the walls: and laſtly, ſeveral iron circles or hoops containing a vaſt number of chryſtal lamps uſed to be lighted at their night prayers: ſo that with the reflexion from the arches and pillars, the Church ſeems to be of a light fire.

Sepulchral monuments of the Emperors.

Within the encloſure of the outward wall are the ſepulchral monuments of the ſeveral Founders and their

their children: for no one lies buried in their Churches, no not the Emperors themſelves. They are built of white marble with a cuppola. The marble coffins, which are very large and above the proportion of their bodies, lying in a ſpace encompaſſed with iron-grates, two great tapers being placed at the end, are covered for the moſt part with a ſilk Pall of a deep green, having a good fringe, their turbants, which they renew every year, being placed over their heads. Their women lye neer them; but their coffins are not ſo large, nor raiſed ſo high from the ground, covered with purple or violet cloth. The coffins of their children are bigger or leſs according to the age at which they dyed. Such as have been ſtrangled by their Brothers, who uſually ſince the reign of *Buyazid* the ſecond lay the foundation and beginning of their Empire in fratricide, have a handkerchief tied about their necks, as a ſign of their unnatural death. Theſe little Chappels are frequented by ſeveral

Prieſts and other penſioners, who are obliged to come and ſay prayers for the ſouls of the deceaſed. Several Emperors, who have not been Founders of *Moſchs*, have their monuments neer *Sancta Sophia*, as *Selim* the ſon of *Suleiman* with his thirty ſeven children; *Morat* the third, who had a more numerous iſſue: for I told about five and forty; *Mahomet* the third, *Muſtapha* the great Unkle, and *Ibrahim* the Father of this preſent Emperor, both by a ſtrange fate preferred to the Empire, and both deprived of it; alike in their lives and deaths: both fooliſh and frantick, and equally unfit to ſuſtain the weight of the government, and both ſtrangled. Hard by *Achmet*'s Moſch lye buried his two ſons *Oſman* and *Morat*, both warlike Emperors, who endeavoured to reduce the ſouldiery, which through ſloth and luxury had much degenerated, to their ancient diſcipline. The firſt made away with by the *Janizaries*, whoſe ill behaviour in his expedition againſt *Poland*, and

and other inſolencies he could no longer ſupport, and therefore deſigned to have deſtroyed the whole order, and to have inſtituted a new militia; which they perceiving, they grew tumultuous and mutinous, and ſoon after had him bow-ſtring'd: the other died with a debauch.

Being at the Moſch of *Mahomet* the great, I had a curioſity to ſee the tomb of his Mother, who was no way ſhaken by the artifices and enticements of her Husband and ſon from her fixt reſolutions of continuing in her religion, but lived and died a *Chriſtian*, being the daughter of *Lazarus Deſpot* of *Servia*. Several *Turks*, who were there preſent in the area, perceiving I bade my *Janizary* enquire which was her *Turbeh* or Chappel, immediately before they were ask'd, pointed to it with their finger: which I entred, and found very plain and unadorned. The *Turks* care not to come into it: but ſeveral poor *Chriſtians* frequent it at ſet hours, and have a ſmall alms allowed them for the prayers they make there.

Of the Mother of *Mahomet* the great.

Of the Baſſas and

This honour is indulged to ſome of the *Baſſas*, who have by their valour and council highly merited of the Empire, to be buried in the City, and to have their ſepulchral monuments in peculiar places they had purchaſed for this end: ſuch as were the illuſtrious *Baſſa Ibrahim*, to whom the Emperor *Suleiman* married one of his daughters, in whoſe praiſes the *Turkiſh* Hiſtorians are ſo fooliſhly laviſh and extravagant, who lies buried neer *Sultzminia*; and *Mahomet Kupriuli*, who ſetled the government during the minority of the preſent Emperor, when it was almoſt torn aſunder by the factions of the great men and the mutinies of the ſouldiery; buried neer the Moſch he built in *Taouk-bazar*. In the ſuburbs to the Weſt very neer the haven there are ſeveral of theſe Chappels: and among others the

Of Sultan *Ejub*, where

tomb of *Sultan Ejub*, a perſon of great fame among them, as being, as they pretend, Standard-bearer to *Mahomet*, a Prophet, and Martyr, of whoſe zeal and induſtry in propagating

pagating and defending the *Muſulman* religion they tell a company of idle, foppiſh, and ridiculous ſtories. In the adjoyning area adorned with a portico, the new Emperor is inaugurated, the *Mufti* girting his ſword about him, this being the only ceremony uſed at his inveſtiture, and is inſtead of a coronation. This place I ſuppoſe is choſen out of reſpect to the memory of their great Saint, as if there were ſomething of good omen in it, and to put the Emperor in mind of what he muſt do, if there be occaſion, for the advancement of religion.

The *Grand Signor* is inaugurated.

The *Janizaries* by vertue of an old eſtabliſhment, even in times of peace, that they might the ſooner form themſelves into a body, and prevent any ſedition or tumult of the Citizens, were to live together: for which purpoſe there are two great *Odas* or buildings at a little diſtance one from the other at *Conſtantinople* to receive thoſe who are quartered there. But by the connivence of the officers bribed with money

The chambers of the *Janizaries*.

money and preſents, ſeveral are permitted to be abſent; and the married men of the order turn ſhopkeepers and artizans to make better proviſion for their wives and children. Between theſe two chambers is their *Moſch*, where upon any emergence of ſtate, that either may have an influence upon the Empire or their body, they have their meetings and conſultations.

Seven Towers. The Acropolis or *ſeven Towers*, in the furtheſt angle of the City to the South upon the *Propontis*, ſerves rather for a priſon, than a garriſon: for though there be a few ſouldiers in it, yet I could obſerve no great guns or any other warlike furniture. In the garden belonging to the governour of the Caſtle is the tomb of *Huſain* ſirnamed *Delli* or the mad and furious, who had been *Janizary-Aga* or General of the *Janizaries* in *Candia*, where he was ſtrangled by the command of the *Vizir* for ſeveral pretended miſcarriages; but the true cauſe of his death was believed to be his great merit, which the

the other envied, and could not brook with any patience, and accordingly contrived his ruine. But out of reſpect to his valour his body was ſent hither to be interred, and to be honoured with a monument.

I ſought in vain for the ſeveral Palaces, Theaters, Baths, Conduits, Churches, and the other proud buildings with which this Imperial City was formerly adorned in the times of the *Greecian* Emperors, as I find them mentioned in ancient Hiſtories and Surveys; and indeed it would be juſt matter of wonder, that no more of the monuments, which the Emperour *Conſtantine* fetcht from *Rome* and the other places of *Italy* to adorn this City which was to be called * after his own name, and his ſucceſſors emulous of the ſame glory afterward raiſed almoſt in every ſtreet, ſhould now remain, if they had fallen into other hands than thoſe of *Turks*, who make a greater ravage, where-ever they come, than either earthquakes or time it ſelf.

Few ancient monuments left.

* Κατὰ τὴν ἐπώνυμον ἡμῖν πόλιν· as he writes himſelf in a letter to *Euſeb.* Biſhop of *Cæſarea*, v. *Theodoriti Hiſt. Eccl. l.* 1. *c.* 16.

The

The few remaining pieces of Antiquity are theſe:

Hippodrome. The Circus or Hippodrome is about two or three furlongs in length, and almoſt half as wide. At

Coloſſus. one end of it is a large Coloſſus or Pillar, the top of it broken down, having ſuffered much by fire, and therefore called by the *Franks la Colonna brugiata*; in whoſe baſis theſe verſes are engraven:

ΤΟ ΤΕΤΡΑΠΛΕΤΡΟΝ ΘΑΥΜΑ ΤΩΝ ΜΕΤΑΡ-
ΣΙΩΝ
ΧΡΟΝΩ ΦΘΑΡΕΝ ΝΥΝ ΚΩΝΣΤΑΝΤΙΝΟΣ ΔΕ-
ΣΠΟΤΗΣ
Ο ΡΩΜΑΝΟΤΤΙΑΙΣ ΔΟΞΑ ΤΗΣ ΣΚΗΠΤΟΥΧΙΑΣ
ΚΡΕΙΤΤΟΝ ΝΕΟΥΡΓΕΙ ΤΗΣ ΠΑΛΑΙ ΘΕΩΡΙΑΣ
Ο ΓΑΡ ΚΟΛΟΣΣΟΣ ΘΑΜΒΟΣ ΗΝ ΕΝ ΤΗ ΡΟΔΩ
ΚΑΙ ΧΑΛΚΟΣ ΟΥΤΟΣ ΘΑΜΒΟΣ ΕΣΤΙΝ ΕΝ-
ΘΑΔΕ

Hieroglyphical Pillar. About the middle there remains an entire Aguglia or Obelisk of a kind of Granite or Theban marble, commonly called the *Hieroglyphical pillar*, by reaſon of the ſeveral figures of animals and other repreſentations engraven upon the ſides according to the *Egyptian* Prieſts and Philoſophers, who uſed to involve

ſome

ſome trivial ſlight notices of religion and nature in ſuch dark and perplext characters. It is of a ſquare figure, the four ſides making ſo many equilateral triangles, which are ſenſibly contracted, as they riſe higher and higher, till they end in a cone. That which makes it the more admirable, is, that it is one entire ſtone, λίθου μονολίθου, as both *Codinus* and *Manuel Chryſaloras* call it; whereas the *Coloſſus* conſiſts of ſeveral pieces. The Emperour *Theodoſius* raiſed it again upon its baſis, after it had been caſt down to the ground, (in all probability by an earthquake, to which this City is ſubject) as the double inſcription atteſts, the one in *Greek* on the ſide to the Weſt, the other in *Latine* to the Eaſt; which while I read with ſo much eaſe, the *Turks* who ſtood by, (ſuch was their ignorance and ſtupidity) were amazed, and enquiring after the ſenſe and meaning, ſeemed hugely pleaſed and ſatisfied with what I told them.

ΚΟΙΝΑ ΤΕΤΡΑΠΛΕΤΡΟΝ ΑΕΙ ΧΘΟΝΑ ΚΕΙΜΕ-
ΝΟΝ ΑΧΘΟΣ
ΜΟΥΝΟΣ ΑΝΑΣΤΗΣΑΙ ΘΕΥΔΟΣΙΟΣ ΒΑ-
ΣΙΛΕΥΣ.
ΤΟΛΜΗΣΑΣ ΠΡΟΚΛΩΠΕΚΛΕΤΟ ΚΑΙ ΤΟΣΟΣ
ΕΣΤΗ
ΚΙΩΝ ΗΕΛΙΟΙΣ ΕΝ ΤΡΙΑΚΟΝΤΑ ΔΤΟ.

DIFFICILIS QUONDAM DOMINIS PA-
RERE SERENIS
JUSSUS ET EXTINCTIS PALMAM POR-
TARE TYRANNIS
OMNIA THEODOSIO CEDVNT SVBO-
LIVQVE PERENNI
TERDENIS STC VICTUS EGO DOMI-
TUSQUE DIEBUS
IVDICE SUB PROCLO SUPERAS ELA-
TUS AD AURAS.

Serpent pillar of braſs.

In the ſame Piazza is a pillar of wreathed braſs hollowed, at the top of which are the necks and heads of three Serpents, which ſhut out at an equal diſtance triangular-wiſe, This in all probability was deſigned a *Taliſman* (but whether made by that famous Conjurer *Apollonius Tyanæus*, who reſided here ſome time, is uncertain) to preſerve the City from Serpents, that might annoy them: this being one of the pretended wonderful effects of natural Magick,

Magick, according to the credulity and ſuperſtition of thoſe times; which ſome fanciful men of late have very idly and fooliſhly gone about to make out and juſtify.

The Porphyry pillar of *Conſtantine* the great, which he brought from old *Rome*, on the top of which he placed his own ſtatue in braſs, ſtill remains in *Tzouk-bazar*, bound about in ſeveral places of the ſhaft, where the pieces joyn with braſs hoops; but the marble is much defaced and blackened by fire, the ſtatue having been long time tumbled down. The pillar of *Conſtantine*.

In *Aurat-bazar* or the womens market upon an eminence ſtands another pillar, which is ſeen at a great diſtance by ſuch as ſail upon the *Propontis*: it riſes to the heigth of about an hundred and forty feet, the top being broken off, to which they aſcended by a winding pair of ſtairs; ſeveral figures in baſſo rilievo are engraven upon it, which relate to a warlike expedition of the Emperour *Arcadius*, upon which accompt Hiſtorical pillar.

accompt among the *Frankes* it has got the name of the *Historical pillar*.

Ruines of *Constantines* palace.

In the Western part of the City toward the Campaigne, but not far from the haven, are the remains of a certain palace called by the *Turks Tekir Serai*, and by the *Greeks* supposed to be that of *Constantine*, who was the last Emperour, and the Son of an *Helena* too, the last fate as well as first glory of *Constantinople* deriving from the same names. In the lower part there is only left standing a chamber adorned with curious wrought pillars of the *Corinthian* order, and above, a large stately hall. The other places are filled and stuffed up with ruines.

Aqueducts.

That *Constantinople*, tho lying upon the Sea, might not be destitute of fresh water, which is so useful and necessary to life, was the chief care of the Emperour *Valentinian*, who caused aqueducts to be raised, by which the water is conveyed to the City from hill to hill in a winding compass the space of eighteen miles.

miles. But theſe by the ſloth and careleſneſs of the *Greeks* and *Turks* falling to decay and rendred uſeleſs, were reſtored and refitted by the Emperor *Suleiman*, who was ſo intent upon this great work, that he ſaid he would go on with it, although the laying every ſtone ſtood him in a purſe of money, that is, five hundred dollars; and it was one of the three things he ſo earneſtly wiſht he might live to effect, the other two being the finiſhing of the *Moſch* which bears his name, and the making himſelf Maſter of *Vienna*.

The ſprings ariſe hard by a Village called *Domus-deri*, which lies toward the black Sea, whoſe waters are conveyed partly through little channels, and partly through pipes under ground into ſeveral large ciſterns, nigh which are ſummer houſes, floored, and ſometimes the cieling painted, and the ſides cruſted with a kind of porcellane: the tops riſing pyramidally, where the better ſort of *Turks* in the heats of ſummer retire to enjoy the cool air, and for

Kiosks or ſummer-houſes.

the ſhady walks, bringing ſometimes their women with them, and ſpend there ſeveral days, pitching their tents for their better accommodation. Here it is, and here alone, that they ſeem to live gently, and underſtand how to make uſe of the conveniences and delights of nature. Every one here is a Prince, and fancies himſelf for a time in Paradiſe.

Ciſterns. Theſe ciſterns are of different figures, ſquare, round, oblong, hexagonal, made of free-ſtone, the bottom either paved or plaiſtered over, into which you deſcend by a pair of ſtairs ſometimes twenty foot deep. Two of theſe above the reſt are very ſtately, both within a mile of *Belgrade*, the one to the Eaſt, the other to the South-weſt. From this latter the waters are conveyed to the firſt Aqueduct neer a *Greek* Village

Pyrgos. called *Pyrgos*, the *Chriſtians* of which, as of the neighbouring Villages, are free from paying *haratch* or head-money for their care in looking after the waters. This is a very magnificent pile of building, and of a great

great length, with a double range of arches about eight and forty or fifty in number, joyning two hills, and in the middle to the bottom of the valley it may be about one hundred feet: the water running in a covered channel at the top. Not far on the other ſide of the plain is another great Aqueduct, which makes an angle, having three ranges of arches one above another. On one line are two and twenty arches in the uppermoſt range, through which and the other below it are two galleries about five foot wide, in ſome places ſhut up on each ſide, in others open at the regular diſtance of about twelve foot: the contrivance was but neceſſary: for after the fall of rains or melting of the ſnow, which in ſome winters lies here very deep, there are ſuch bogs below in the valleys, that no horſe can paſs that way: the other line is ſhorter, and conſiſts of twelve arches, which grow leſs and leſs according to the greater or leſſer ſteepineſs of the hill. Hence about a mile you

paſs to a third Aqueduct: which indeed is a moſt ſplendid and glorious ſtructure, containing only four arches in two ranges, the diſtance of the ſides of the arches being above fifty foot. This Aqueduct is raiſed to a great heigth, whence the waters paſs in an uninterrupted courſe, and fall into a large ciſtern in the City neer *Sultan Selims Moſch*, and ſo by earthen pipes are conveyed to the ſeveral houſes.

Greecian Churches. The *Greeks* have ſix and twenty Churches in *Conſtantinople*, and ſix in *Galata*; of which I have given an account elſewhere.

Galata. *Galata*, as it appears from an old ſurvey in the times of the Emperors *Arcadius* and *Honorius*, made up the thirteenth and fourteenth Regions, that there might be the ſame number in *new Rome*, as *Conſtantine* would have his new City alſo called, as in the old. It is ſituated on the *Haven.* North ſide of the haven, by which it is divided from *Conſtantinople*. The paſſage is very eaſy, and a great number of boat-men get their living by

by carrying paſſengers to and again continually. This arm of the Sea is about half a mile wide, and in length from the *Seraglio-point* to the freſh water rivers between four and five miles; of a great depth, that Ships of a conſiderable burthen may lye with their bolt-ſprits aſhore, and have ſeveral fathoms of water at the ſtern; and ſo ſecure withal, being ſhut up with the ſeveral high hills and promontories, which break the force and violence of the wind and waves, that let the weather be never ſo ill, and the Sea boiſterous in the *Propontis*, the Veſſels are not in the leaſt ſtirred with it in this narrow ſtrait. The Arſenal is to the Weſt, where there are ſeveral voltas or chambers built arch-wiſe, where they hall up their Galleys after the ſummer expedition is over.

Galata of it ſelf, both for the compaſs of the ground it takes up, and its ſtrength, may be juſtly accounted a large City, and is very populous. It is encompaſſed with walls flankered with towers, built

by the Emperor *Anaſtaſius*, having a wide and deep ditch to the landward. It runs along the ſide of a hill, higher than thoſe of *Conſtantinople*, and in ſeveral places is very ſteep. Formerly toward the declenſion of the *Greecian* Empire it was in the poſſeſſion of the *Genoueſes*; the arms of ſome noble Families of that republick are ſtill here and there to be ſeen engraven in the walls. Without which, both upon the ridge of the hill and upon the plain, farther in, toward and parallel with the haven, are ſeveral large ſtreets, which whole tract of ground, by reaſon of its ſituation on the other ſide of the water, is therefore called by the *Greek* name *Pera*, where moſt of the *Chriſtian Ambaſſadors* chooſe both for their convenience and privacy to make their reſidence.

Pera.

FINIS.

Books ſold by Moſes Pitt, *at the* Angel *in St.* Paul's *Church-yard.*

Folio.

THE Six Voyages of *John Baptiſta Tavernier*, a Noble Man of *France* (now living) through *Turkey* into *Perſia*, and the *Eaſt-Indies*, finiſhed in the year 1670. Giving an account of the State of thoſe Countreys. Illuſtrated with divers Sculptures: together with a new relation of the preſent Grand Seignior's *Seraglio*, by the ſame Author. To which is added a deſcription of all the Kingdoms which encompaſs the *Euxine* and *Caſpian* Seas. By an *Engliſh* Traveller, never printed before. Price 20 *s.*

Theſes Theologicæ variis Temporibus in Academia *Sedanenſi* editæ, & ad diſputandum propoſitæ Authore *Ludovico de Blanc* verbi Divini Miniſtro & Theologiæ profeſſore. In qua exponitur ſententia

Doctorum Eccleſiæ Romanæ, & Proteſtantium. 1675. Price 20 *s.*

Dr. *Henry Hammond*'s Sermons. 1675.

A Table of ten thouſand ſquare Numbers, by *John Pell*, D.D. ſtitcht, 1 *s.* 6 *d.*

Tubæ Sentoro-Phonica, or the Speaking-Trumpet; being an Inſtrument of excellent uſe both at Sea and Land; by Sir *Samuel Morland*. Price of the Book 1 *s.* of the Inſtrument 2 *l.* 5 *s.*

Articles and rules for the Government of his Majeſties Forces by Land, during this preſent War, 1673. 1 *s.* 6 *d.*

Bailii opus Hiſt. Chronol. vet. & Nov. Teſt. 1663.

Becmanni Exercitationes Theol. Contra Socinianos. 1643.

An Hiſtory of the Church, by *Alex. Petrey*. 1662.

Catalogus Librorum in Regionibus Tranſmarinis nuper Editorum.

The Hiſtory of *Don Quixote*. 1675. 10 *s.*

The Comentaries and Life of *Julius*

lius Cæſar, containing his Wars in *Gallia*, and the Civil Wars betwixt him and *Pompey*; with the Notes of *Clement Edmons*, 1677. 16. *s.*

Quarto.

Theſaurus Numiſmatum Antiquorum cum Commentariis *Jac. Oiſelii*. 1677. 20 *s.*

Johannis Bonæ (Cardinalis) Opera Theologica. 1677. 16 *s.*

Georg. Hicks Sermon before the Lord Mayor, on 1 *Cor*, 10. 13. 1677. 6. *d.*

Dr. *Pell*'s Introduction to *Algebra*. 7 *s.*

Nich. Mercatoris Logarithmo-Technia, ſive methodus conſtruendi Logarithmos, 1668. & *Jac. Gregorii* Exercitationes Geometricæ, 1668. 2. *s.*

Love only for loves ſake, a Dramatick Romance, by Sir *Richard Fanſhaw*, 3 *s.* 6 *d.*

Mori Enchiridion Metaphyſicum, 1671. 10. *s.*

Snellii Typhis Batavus, Ludg. Bat. 1624. 5 *s.*

Petrus

Petrus Paaw de Ossibus, Amst. 1633. 5 *s.*

Dr. *Thomas Jacomb*, on the Eighth Chapter of the *Romans*. 8: *s.*

A Letter from a Gentleman of the Lord *Howard*'s Retinue, to his Friend in *London*, dated at *Fez. Nov.* 1. 1670. 6 *d.*

Dr. *Wallis* Opera Mechanica, 22 *s.*

Hieronymi Mercurialis de Arte Gymnastica Libri sex cum figuris, 1672.

Pignorii Mensa Isaica, 1669.

Pharmocopia { Hagiensis, 1659. / Augustana, 1672.

J. Crellii Ethica Aristotelica & Christiana, 16 *s.*

Joan. Binchii Mellificium Theologicum, 16 *s.*

Theod. Kerkringii D.M. *Spicilegium Anatomicum*, Continens Observationum Anatomicarum rariorum centuriam unam nec non Osteogeniam fœtuum in qua quid cuique ossiculo singulis accedat Mensibus, quidve decedat & in eo per varia immutetur tempora, accuratissime oculis subjiciuntur, 1670.

Fortu-

Fortunius *Licetus* de Monſtris ex recenſione Gerardi Blaſii, qui Monſtra quædam Nova & Rariora ex recentiorum Scriptis addidit. Editio noviſſima Iconibus illuſtrata. 1665.

Compleat Clark, Containing the beſt Preſidents, 1677. 12 *s.*

Holy Faſt of Lent defended, 1667. 6 *d.*

A *Looking-Glaſs* for all new Converts, 1667. 1 *s.*

There is newly publiſhed two *Recantation-Sermons*, (Preached at the *French*-Church in the *Savoy*) by two Converted *Romaniſts*, Mr. *De la Motte*, late Preacher of the Order of the *Carmelites*; and Mr. *De Luzanzy*, Licentiate in Divinity; wherein the Corrupt Doctrines of the Church of *Rome* are laid open and confuted. Both Printed in *French* and *Engliſh*.

Alſo two other Sermons, one Preached before the King at *White-Hall*, *Jan.* 30. 1676. by *Henry Bagſhaw*, D. D. the other before the Lord Mayor, *Decemb.* 19. 1675. by *John Cook*.

A Modeſt Survey of the moſt ma-

material things in a Diſcourſe, called the *Naked Truth*. 6 *d.*

A New Dictionary, *French* and *Engliſh*, by *Guy Miege*. 1677.

Marſhal *Turenne*'s Funeral Sermon. 1677.

Jer. Herrocii. Angl. Opuſc. Aſtron. 1673.

An Hiſtorical Vindication of the Church of *England* in Point of Schiſm by Sir *Robert Twiſden*.

The laſt Siege of *Maſtricht*, *Sept.* 5. 1676.

Dr. *Tillotſon*'s Sermon before the King, *Apr.* 18. 1675.

Dr. *Wilkins*'s Three Sermons before the King, *March* 7. 1669. and *Feb.* 7. 1670.

Catalogus Librorum Regionibus Tranſmarinis nuper Editorum. Continuandus eſt hic Catalogus in ſingulos Terminos.

Octavo.

Dr. *Jo. Tillotſon*'s Rule of Faith. 1676.

Rhetores ſelecti, Demetrius Phalerius, Tiberius Rhetor, Anonymus

So-

Sophiſta, *Severus Alexandrinus Grece & Lat. per* Tho. Gale, *Soc. Coll. M.* 1677.

A Scriptural Catechiſm, according to the Method obſerved by the Author of the *Whole Duty of Man*. 1676.

Howe, of delighting in God; of the Bleſſedneſs of the Righteous, Two Vol.

Art of Speaking, by *M. du Port-Royal*. 1676.

A Diſcourſe of *Local Motion*, undertaking to demonſtrate the Laws of Motion, and withal to prove, that of the ſeven Rules delivered by Mr. *Des Cartes* on this ſubject he hath miſtaken ſix: Engliſhed out of *French*, 1671. 1 *s*.

The Hiſtory of the late Revolutions of the Empire of the Great *Mogul*, with a deſcription of the Country, in two Volumes, 7 s.

The Hiſtory of the Conqueſt of the Empire of *China* by the *Tartars*, 1671. 4 *s*

A Collection of Popiſh Miracles wrought by Popiſh Saints, both during their lives, and after their death; collected out of their own Authors, 1. *s*.

Trea-

Treatiſe of the Holy Communion, 1677. 2 *s.* 6 *d.*

A new way of curing the Gout, and Obſervations and Practices relating to Women in Travel, 3 *s.*

Elenchi Motuum Nuperorum in Anglia pars tertia, ſive Motus Compoſiti. Ubi G. Monchii *è Scotia progreſſus, nec non* Aug. Caroli Secundi *in* Angliam *Reditus; ejuſdemq; Regiæ Majeſt. per Decennium geſta fideliter enarrantur*, 1676.

Gualteri Needham Diſputatio Anatomica de Formato Fœtu, 1677. 3 *s.* 6. *d.*

A Diſcourſe written to a Learned Frier, by Mr. *Des Fourneillis*, ſhewing that the Syſteme of Mr. *Des Cartes*, and particularly his opinion concerning Brutes, does contain nothing dangerous; and that all he hath written of both, ſeems to have been taken out of the firſt Chapter of *Geneſis*. To which is annex'd the Syſteme General of the *Carteſian* Philoſophy, 1. *s.*

The Poetical Hiſtories; being a compleat Collection of all the Sto-

ries,

ries neceſſary for a perfect underſtanding of the Greek and Latin Poets, and other ancient Authors, &c. written originally in *French*, by the learned Jeſuite *P. Galtruchius*. Now Engliſh'd by *Marius D'Aſſigny*, B.D. 3. *s.* 6. *d.*

A compleat Treatiſe of Chyrurgery, concerning *Barbets* Chyrurgery. *Minderus* of Diſeaſes incident to Camps and Fleets: With a Chyrurgeons Cheſt of Medicines and Inſtruments, &c. 6 *s.*

Memoirs of Mr. *Deſ-Ecotais*, formerly ſtiled in the Church of *Rome*, the moſt Venerable Father *Caſſianus* of *Paris*, Prieſt and Preacher of the Order of the *Capuchins*; or the Motives of his Converſion. In *Engliſh* 2 *s.* In *French* 2 *s.* In *French* and *Engliſh* 4 *s.* 1677.

Les Memoirs De Madame la Princeſſe *Marie Mancini Colonne* G. Connetable du Royaume de *Naples*, 1677.

La vie et les Actions Memorables de Lieut. Amiral *Michel de Ruyter*, 1677. 5. *s.*

The Preſent State of *Samos*. 1. *s.*

Duo-

Compendium Biblicum continens, Ex 23202. verſiculis totius veteris Teſtamenti, Tantum verſiculos 2289. (non tamen integros) in quibus omnes univerſi veteris E. voces, tam primitivæ quam derivativæ, tam Hebraicæ quam Chaldaicæ Authore *Jo. Leuſden.* 1673. 4*s.*

Pauli Barbetti opera Chirurgica Anatomica, 1672.

Praxis *Barbettiana* cum notis *Fred. Deckeri*, 1669.

Herls Wiſdoms *Tripos.*

Dr. *Wilkins* Beauty of Providence.

† *Pharmacopœa Royal*, or the *Royal Diſpenſatory*, in Three Parts, the Firſt Part the *Galenical* and *Chymical Pharmacopœa*; the Second Part the *Galenical Pharmacopœa*; and the Third Part the *Chymical Pharmacopœa.* Written by *M. Charus*, Apothecary to the King of *France.* And now rendred into *Engliſh.* Being now in the Preſs.